THE

FREEMASONS'

MONTHLY MAGAZINE.

BY CHARLES W. MOORE,

CORRESPONDING GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

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TO

THE FRIEND AND COTEMPORARY

OF MY EARLY YEARS,

HON. MARSHALL P. WILDER,

P. DEP. GRAND MASTER OF THE GRAND LODGE OF MASS.

In the Day of Trial,

"FAITHFUL FOUND AMONG THE FAITHLESS,"

THIS VOLUME OF

THE FREEMASONS' MAGAZINE,

IS

AFFECTIONATELY DEDICATED.

INDEX.

A.

A Great Day for Masonry in Mass. 18
Appeal for the Chicago Sufferers 26
Anti Masonic Slanders 46
Acknowledment from Chicago 58
Anti-Masonry Rebuked 58
Anti-Masonry 61
An Imposition 62
Ancient Rules and Customs 75
Alsace and Lorraine 91
A Good Suggestion 95
Aged Brethren gone Home 104
An Old Relic 116
Anti-Masonry 123
Apollo Commandery, Chicago 124
Another Aged Brother 127
A. and A. Rite, Mich. 146
" " " in Albany 152
Acknowledgments 152
A Pleasant Little Story 184
Another Class of Impositions 185
A. and A. Rite 189
An Interesting Pamphlet 216
A Family of Aged Brethren 223
A Dangerous Impostor 236
A Valuable Masonic Volume 269
A. and A. Rite 271
Anti-Masonic Movement 273
Ancient Lodge Rules 281
An Imposter 285
About the Ballot 287
Almost a Mason 287
A Mischievous Work 303
Appeals and Re-Trials 328
A. and A. Rite 343
A Valuable Work 350
Ancient Templars 351

B.

Bro. Findel 145
Burial at Sea 250
Brighter Prospects for Canada 306
Banners of R. A. Masonry 310
Bismark and the Pope 323
Benaim or Builders 349
Burns and Fremasonry 376

C.

Chicago 30
Costume of the Medieval German Masons 57
Canada 62
Catholicism 92
Corner Stone 95
Cryptic and Templar Masonry in Canada. 133
Colored Masons in N. J. 155
Caution against Impostors 161
Corinthian Lodge 169
California 188
Complimentary Report 212
Clerical Masons 223
Capstone and the Mark 252
Conferring Degrees by Courtesy 257
Can a Lodge try its Master 263
Council of R. and S. Masters 329

D.

Death of Brother Peter Dunbar 30
Death of Hon. Wm. M. Taylor of Texas 31
Dedication at Fitchburg 47
Death of Edward R. Humphreys 60
De Molay Commandery of Knights Templars 91
Dedication at Newburyport 110
Dickerman and Chase 126
Death of an Aged Brother 126
Denmark 127
Death of Bro. John P. Ober, Jr. 186
Deacons 190
Dedication 196
Design of Masonry 204
Dedication 214
" at Everett 267
Daniel O'Connell 279
Dedication at South Boston 282
Death of Bro. Saml. C. Bishop 317
" " " Thos. Sprague 349
Dedication at Lawrence 357

E.

Expulsion 31
Election in Lodges 138
Egypt 150
English Masonic Charities 176
Explorations in Jerusalem 219

F.

Female Masonry 63
Festival of St. John the Evangelist 82
Franklin on Freemasonry 119
Fell among Brethren 221
Foreign 222
Freemasonry in the U. S. 283
Father Taylor 312
Footprints of Freemasonry 331
Freemasonry in Greece 339

G.

Grand Lodge of Quebec 24
Grand Chaper, U. S. 27
Grand Lodge of Hamburg in N. J. 39
Grand Council of Canada 41
Grand Encampment U. S. 51
Grand Lodge of Mass. 69
Grand " " Hanover 78
Grand " " Maryland 88
Grand Orient of France 88
Grand Lodge of Scotland 90
Grand Encampment of U. S. 91
Grand Lodge of Virginia 94
Grand Chapter of Iowa 102
Grand Lodge of Italy 153
Grand Commandery of Md. 156
Grand Lodge of England 208
Gone to Purgatory 221
Grand Lodge of Utah 238
Grand Lodge of Representation 253
Grand Orient of Brazil 254
Grand Lodge of R. I. 277
Grand Mark Lodge of Eng. 289
Grand Lodge of Mass. 314
Grand Lodge of Conn. 347
Grand Lodge of Texas 347
Grand Conclave of Canada 368
Grand Encampment of the U. S. 374

H.

Harper's Magazine 127
Henry Price 225
Hasten Slowly 332

I.

Ireland 95
Initiation of Minors 97—286
Inauguration of William IV 139
Initiation of Japanese at Wash. 189
I'll Wait for you my Brother 199
Interesting from Brazil 299

J.

Japan 156
Jurisprudence 183
Jerusalem 189
Jurisdiction of Grand Lodges 217
J. R. Chandler 286
Jesuits for America 305
Joseph Warren 307

K.

Keep to the Landmarks 255
Knights of the Red Cross 275

L.

Literary Notices 93
Laying Corner Stone of New Post Office 113
Liverpool England 117
Louisiana 187
Letters from Virginia 206
Laying a Corner Stone at Honolulu 223
Light 251
Laying a Corner Stone 274
Learn from your Elders 317
Letter from Baltimore 340
Laying the Corner Stone 332

M.

Meetings at Baltimore 29
Masonic Chit-Chat 32
Meeting of the Grand Commandery 50
Meeting of the Supreme Council 33d. 59
Masonic Chit-Chat 64
Masonry in Italy 81
Masonic Chit-Chat 96
Masonic Subordination 109
Missouri 112
Masonic Education 114
More of Roman Catholic Intolerance 115
Masonic Jurisprudence 118
Masonic Furnishing Store 127
Masonic Chit-Chat 128
Montacute or Montague 148
Monuments of Masonry 153
Masonic Chit-Chat 160
Masonry in China and Japan 165
Masonic Relief to Chicago 178
Manna 183
Mesopotamia 186
More Catholic Intolerance 191
Masonic Chit-Chat 192
Methodism and Masonry in Ark. 210
Masonic Chit-Chat 224
Masonry in the Middle Ages 235
Maine Foreign Correspondence 240
Masonic Temple at Hasskeui 242
Masonry in Maine 243
" in Smyrna 247
" in Spain 255
Masonic Chit-Chat 256
Masonry in Germany 260
" in the Meth. Conference 280
Masonic Chit-Chat 288
Mark and Fellow Craft Degrees 297
Masonic Baptism 319
Masonic Chit-Chat 320
" Hall Burnt 351
Many Titles which is the Greatest 349
Masonic Chit-Chat 352
Masonic Ceremonies at North Adams 378
Masonic Emblems as Trade-Marks 381
Masonic Chit-Chat 384

N.

New Volume 31
New Scheme of Life Insurance 40
National Masonic Elections 62
Necessity of Study as a Mason 121

Nantucket 127
New Masonic Temple N. O. 179
New Grand Lodge in British America 186
New York 188
New Jersey 245
Not an Order 255
Non-Affiliation 313
New Zealand 340
New Brunswick 383
Notice to Subscribers 383

O.

Old Members, Volumes, etc. 31
Our Brethren in Chicago 38
Obituary 79
Officers of the Grand Commandery Mass. & R. I. 95
Obituary 157
Objecting 190
Obituary 248
Oberlin College 272
Obituary 284
Obituary 318

P.

Past Masters 43
Perished 61
Peter's Musical Monthly 63
Presentation 144
Presentation Ceremonies 147
Popish Maledictions 173
Popular Taste 175
Preceptory 185
Passing 190
Printed Rituals 205
Presentations 223
Public Parades 244
Portrait Gallery 265
Philadelphia Commandery 270
Printed Rituals 276
Portrait Gallery 294
Persian idea of Freemasonry 316
Profitable Masonic Picnic 318
Prejudice and Persecution 319
Portrait Gallery 325
Poetry 337
Portugal and Louisiana 351

Q.

Quinsigamond Lodge 92
Quebec 255

R.

Relations of Freemasonry to Christianity 1
Rhode Island University School 31
Rhetoric in Masonry 54
Rare Presents 107
Rev. J. Blanchard 141
Recollections of Anti-Masonry 172
Recollections of Anti-Masonry 264
Receiving Petitions 319

S.

St. John 31
St. Andrew's Lodge, Boston 61
Scribner for December 61
Supreme Council 33d. N. B. 65
St. Andrew's Lodge. Halifax, 122
Spiritual and Anti-Masonry 142
Signs and Symbols 181
Sir Walter Scott and Freemasonry 182
Scotland 188
Severe 191
Sons of Light 221
Supreme Council S. J. 262
" " of Eng. 286
Saved by Masonry 300
Support of Masonic Periodicals 308
Sweden 319
Supreme Council A. and A. Rite 360
Sir William Sewall Gardner 363
Semi-Centennial Celebration 369
Septem-Viri Sepuleri 375

T.

The Scottish Rite 30
The Grand Lodge of Ill. 31
The Place and Value of Tradition 33
The Disciplinary Power of Masonry 36
The Last Lodge 56
The Grand Lodge of Ohio 62
Temple Commandery, Albany, N. Y. 62
The School Festival 63
The Trowel 63
The Ancient Masonic Constitutions 89
The Phythagorian and Druidical Mysteries 106
The Grand Lodge of Mass. 108
The Royal Arch Abroad 111
The Grand Consistory of Md. 113
Tolerance 120
The Coutt's Bible 123
Three Stars 125
The Legend 142
The Knights and Nymphs of the Rose 143
The Templar — Visit to Europe 150
The Earl de Grey and Ripon 151
The Templar Ritual in Mass. 153
The Temple Re-built 154
The True Conditions of Charity 155
Torchlight Procession 189
Templar Parades 190
Turk's Island 191
The Grand Mark Lodge of Eng. 193
The Cauld House O'Clay 211
The Masonic Tie 218
The Ark 218
The Blazing Star 254
The Grand Sword Bearer 278
The Tomb of Hiram 287
The Sacred or Ineffable Name 292
The Road to Infidelity 293
Templarism 315
The Oldest Mason 317
The Royal Order of Scotland 321
The Ring Finger 348
The Ancient Constitution 353
The Standish Monument 380

U.

Union of Consistories 158
Visit of Trinity Commandery 28
Vinnie Ream 129

W.

Washington Monument 63
Winslow Lowis Lodge 94
Worth Reading and Worth Remembering 180
Winslow Lewis Lodge 237
Was Shakspeare a Mason 342

THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. XXXI.] NOVEMBER 1, 1871. [No. 1.

AN IMPORTANT REPORT ON THE RELATIONS OF FREEMASONRY TO CHRISTIANITY.

We publish in this number the very able Report agreed upon in Grand Lodge on September 13th, in reply to the petition of Brethren who object to, or are in doubt respecting the propriety of the use of certain religious symbols and allusions in the ritual of Masonry; and, as this subject has recently elicited considerable discussion both in Europe and in this country, its great importance seems to demand some expression of opinion on our part, although the Report has very fully and impartially discussed the questions at issue. We trust and believe that a calm consideration of the arguments adduced in the Report, will satisfy the scruples of our objecting Brethren, and tend to finally set the matter at rest wherever it is read; which will, we earnestly hope, be in every Lodge of our Order.

The historical and traditional arguments of what we may term the "ancient" and the "modern" Schools of Masonic Historians, have been so fully set forth, both in the Report, and in various articles in former numbers of this Magazine, that it is quite unnecessary for us here to recapitulate them.

It has been proved, beyond all cavil or dispute, that the writers who attempt to assign the origin of Speculative Masonry to so recent a period as 1717 — the date of the organization of the London Grand Lodge, and the subsequent London Constitution of 1721, have utterly failed to make good their case. Few and difficult to discover, as necessarily from the very nature of such a society and the dangerous circumstances in which masonry was formerly placed, the documentary proofs have been — still enough, and far more than enough, have been found and authenticated, even in England alone, to show that Speculative Masonry lived and flourished in England for several centuries at least before the organization of the London Grand Lodge. It would be easy for us to establish, as we have long since done on other occasions, its claim to a far higher antiquity; but to do so on the present occasion is alike unnecessary and foreign to our immediate purpose, which is rather to deal with the Present than the Past. The evidence adduced in the Report demonstrates not only the long previous existence of the Order, but also the fact, that Christian Symbols and allusions were used in the ritual of the ancient Lodges, and that too to an extent considerably exceeding what obtains in our present Ritual.

This is sufficient to prove that, so far from violating, or breaking down, the Ancient Landmarks by any custom of this kind now prevalent, we, so far as we retain those religious symbols and ceremonies, are "keeping our faith with the fathers and maintaining the ancient landmarks."

It is clearly demonstrated that Masonry has ever been a *religious*, but never a *sectarian*, Institution. Religion, in its highest and broadest sense, always has been — always must be — the inseparable ally and companion of Virtue and Morality; and therefore, to eradicate all principles of religion, and references thereto, would be simply to overthrow Masonry, and to substitute therefor another and far less lofty organization.

The great merit of the fathers seems to have been that wise liberality—no less than clearness of perception, combined with reverence of spirit—which led them to discern in many apparently different, and even antagonistic creeds of religious faith, a common, solid substratum of certain grand, catholic principles, evidently springing from the inner witness of conscience implanted in the human heart. In ancient, and, to some extent, in modern times, it is not difficult to find more than one system of so called religion, so debased by superstition and ignorance as almost altogether to have lost sight of these great and pure principles; but with such and their worshippers Masonry never had, nor could have, any connection.

From the first, Masonry has recognized, as its own eternal principles, the devout and reverential belief in, and acknowledgment of, One Supreme Being, the Grand Architect of the Universe — a Being of Infinite Power and of Infinite Love; and as the immediate corollary of such belief, has insisted upon the practice of virtue, morality, and, above all, of Brotherly Love. From the first also, it has insisted, as a means of promoting this Brotherly Love and Union, upon a spirit of toleration, which should exclude all such more special religious dogmas and practices as, however important in their own proper place and in the estimation of their votaries, were never likely to secure the unanimous consent of men brought up in different religious faiths, and born and bred in different lands.

Masonry never has been propagandist. It is a violation of her laws to urge or invite any man to join her ranks; but to all, who feel a sympathy with, and a desire to practise and live by, these broad principles of faith, devotion, virtue and charity, she has ever opened wide the portals of a cordial welcome.

Whatever may have been the case in the distant Past, when even painting was an unknown art, no one of the present, nor of several preceding generations, can complain of having offered himself for initiation into the Order, without having had opportunities, patent to all who read, of knowing that the existence and rules of the Order were based upon the principles already stated; of which a devout acknowledgment of the Divine Architect — that is, Religion — was a primary and essential one. Therefore, if ever any one, not recognizing and cherishing such principles, has sought admission to the Brotherhood — and we fear such cases have at times occurred — the fault has been his own, not Masonry's.

The ancient Hebrew, and even the Mohammedan, as well as the Christian, while sternly opposed to each other on very many points of religious belief and practice, have set their seal to a common recognition of the broad doctrines of religion and virtue, which form the basis of Masonry; and, consequently, its ranks to-day, as in years long past, include members of those various and opposing faiths. Many, it is true especially of the clergy, of those religions, have deemed it inconsistent with their faith to join the Masonic Order — some have even been found, and that at no distant period, to join in maligning and attacking it—through ignorance, we would fain believe, rather than from a spirit of maliciousness.

But where the members of any religous faith have risen into that higher atmosphere of Catholic charity and devotion, whose clearness and purity are not obscured, or alloyed, by the mists and vapors of sectarian doctrines and divisions, which are rather the low exhalations of the Human, than the lofty emanations of the Divine, they have been prompt to recognize the beauty and worth of Masonic principles, and to seek admission into the temple of her mysteries.

Nothing goes further to show the tolerant spirit of Masonry, than the very fact that our Ritual *does* include symbols and lessons derived from CHRISTIAN and JEWISH, and, even to some extent, from PAGAN sources. HIRAM, and SOLOMON, and JOHN, and the BLESSED JESUS, have each contributed valuable portions to the treasury of Masonic teaching.

And, whatever may be the views either of Jewish, or of many Christian Brethren, as to the nature and mission of Jesus Christ, who that reads the narrative of his pure and holy and loving life—that one continuous life-lesson of Love to Man— can fail to see therein an embodiment of Masonry's fundamental principles? His sermon on the Mount, might it not well be accepted as the Code of Masonic Law? "Blessed are the meek, for they shall inherit the earth: Blessed are the merciful, for they shall obtain mercy: Blessed are the pure in heart, for they shall see God: Blessed are the peace-makers, for they shall be called the children of God: If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift:—Give to him that asketh thee, and from him that would borrow of thee, turn not thou away: Judge not, that ye be not judged: Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

If CHARITY — BROTHERLY LOVE — be the very Life-essence of Masonry, (and who will deny it?) surely no where else can be found a more comprehensive summary and inculcation of its duties and practice, than in these utterances of the Saviour!

And, if we turn from the view of these as they issued from His lips and were illustrated in every act of His life, to the preaching of him who, while humbly calling himself the least, was really the greatest of His apostles, do we not find the same glorious lesson of Masonic Love —good will to man—once more emphatically enunciated in that truly Masonic address, which closes with the grand peroration—"Now there remaineth Faith, Hope, Charity, these three, and the greatest of these is Charity!"

As the great Roman orator, when defending the civic rights of the poet Archias, exclaimed—" Surely, if this man were not already a citizen, he would most justly deserve to be forthwith adopted as a citizen of Rome" — so might we well say, if there had hitherto been no acceptance or endorsement of such teachings and preachings as these of Jesus Christ and His apostles in our Ritual, it were high time that they were at once adopted and embodied therein. But, as Archias had been fully naturalized as a Roman Citizen, long before Cicero was called to defend his rights, so, as has been shown, so far back as we can trace the history of Masonry, we find incontrovertible proofs of an acknowledgment of, and reference to, these Christian teachings: and, therefore, while to eliminate them from the work of the Lodge would be no more, nor less, than to remove the strongest props of the Masonic Edifice, so by retaining and cherishing them—*free from all sectarian bias or prejudice*—we are really " keeping our faith with the fathers, and maintaining the ancient landmarks."

With two more remarks, which we offer in the most Brotherly and kindly spirit, we shall, for the present, conclude: first, We would ask each and all of the petitioning Brethren to reconsider carefully, and in the same kindly spirit, their previous views and feelings in this matter, and see whether the *toleration* we are bound to cultivate should not lead us to accept, without any offense, the usages referred to in their petition, which certainly are not of an extent or character to wound the feelings of any Brother; but, on the other hand, are warmly prized and cherished by the great majority of American and English Masons. Secondly, it is in no narrow or sectarian spirit we observe, that Protestant Christianity is intimately identified and associated with the progress of that enlightenment and civilization of which, amongst the nations of the earth, America is one of the acknowledged leaders. The reasons already adduced are those, to which of course, as based on the essential nature of Masonry, we attach the highest importance: but still it may not be unprofitable to reflect, that the elimination of all Christian references from our Ritual and practice would—were such a step possible—cast us back from all fellowship with the Christian progress of our time and country, and unite us in a hateful and degrading communion with those Atheistic Frenchmen of the last century, who brought ruin and disgrace upon their country and the cause of Freedom, by their mad attempts to banish God and Religion from the social and political system of France! May Masonry never fall into such an abyss of degradation and death!

In Grand Lodge, Sept. 13, 1871.

The Committee charged by the Grand Lodge to consider the petition of Bro. Samuel Evans and two hundred and twenty nine others, stating that certain portions, or features of a theological, or sectarian character, contrary to the letter as well as the spirit of Freemasonry, exist in the ritual and work of the order, and desiring an investigation whether the universality of Freemasonry has been overthrown, or disregarded; and seeking a remedy: as is more fully set forth in the said petition:

REPORT.

The investigation of the subjects referred to your Committee has been made with the aid of all the available light, which the learning and acuteness of those who represented the petitioners, and those charged to search on the part of the Committee, could procure. It is known to this Grand Lodge that Masonic historians are divided into two schools, supporting with research and ingenuity contrary opinions of the origin of our Craft: the one, following the traditions, believe Masonry to have had its ancient landmarks handed down to our day, and its secrets preserved by unwritten traditions; but the other, disclaims faith in the existence of speculative Masonry before the organization of a Grand Lodge in London, in 1717, and ascribes the origin of our traditions and landmarks to that body. If they could truly lift the veil of time, and show our mysteries to be the invention of those men of 1717, our rites would lose much of the reverence we now attach to them because of their antiquity. As a consequence of this theory of modern origin, some of its supporters draw from the London Constitution of 1721, a theory that true Masonry should banish not merely religious disputes from the Lodge, but all traces of religion, in which by possibility men of all the creeds of the world may not actually agree. In this light it has been represented to your Committee that usages, allusions and symbols, which can be connected in interpretation with any of the creeds of Christianity, are sectarian, and ought to be extirpated from the Craft; but it has not been claimed that those which may be so connected with Jewish or Pagan creeds should also be extirpated; and no reason has been offered your Committee why Christianity alone should be discriminated against in the proposed reform.

It has also been suggested that the Craft have in this jurisdiction departed from the ancient landmarks, and introduced various symbols and allusions of a strictly sectarian Christian character. The objects specially instanced are, the use of the Bible in Lodges; that one of the three dedications of a Lodge is to Saint John; that in the prayers the aid of Christ is often invoked by the Chaplain; that the Cross should be taken off Masonic certificates and out of the Lodge; and that of the parallel lines a sectarian explanation is given. The first proposition goes to the fundamental organization of Freemasonry; the last ones require only an examination and collation of the authority for the charge, with the traditions preserved by the Craft.

In conducting investigations in science, advantage is found in assuming theories for the temporary purpose of examining and abandoning them when it is found that they are not reconcilable with ascertained facts. In the process of test, old facts are viewed under new lights, and often new ones are discovered. So that science gains even should the theory fail in the test. Thus may Masonry gain by the labors of investigators, even should their theories fail; and investigation courteously conducted is creditable to the participants and the fraternity. It is not to be expected of a Grand Lodge, any more than of a Scientific Society, that it should sanction, by adoption, any of these new theories, before the proof of their truth has amounted to a demonstration. The Grand Lodge is the conservator of Freemasonry as it has been received by its constituency; and must, by its duty, adhere thereto until the new theory shall have successfully passed beyond the stages of possibilities and probabilities, and demonstrated not only that many, but that all facts are reconciled to it.

As a historical question, it cannot longer be contended that the institution of Freemasonry is due to the London Grand Lodge. Important and valuable to the future prosperity of the Craft as were some of the modifications they made in its organization, yet the substantial characteristics remained as they had received them from those who went before them. Uncontroverted evidence shows the existence in England and Scotland, during more than a century preceding A. D. 1717, of numerous active Lodges of Free Masons; and many manuscripts have been brought to light, from public as well as private archives, containing sketches of the history of the Craft, and the ancient charges. These manuscripts seem to have been written at different dates in the fifteenth, sixteenth and seventeenth centuries, and appear to be distinct, corrupted variations of some preceding older original works on the same subject. The Grand Lodge of England was formed of several Lodges already existing under old Constitutions; and a collation of the lately published manuscripts with the first publication by the Grand Lodge of London (1722-3), shows the latter embodies a large part of the ancient histories, and that a very considerable part of the ancient charges was adopted; and also distinctly claims great antiquity for the Craft. Some eight or nine of these manuscripts have been unearthed by the labor of students, among whom the historian of Old York Masonry, Bro. Hughan, has been eminently successful in rescuing, from the archives of that early and celebrated Lodge, several of considerable importance.

Notwithstanding there are considerable variations in the language, some differences in the matter, and many corruptions in these manuscripts, there is a marked similarity of substance among them; showing that the Craft in the different shires whence the manuscripts were drawn, was moulded on the same general principles.

These manuscripts agree that the first charge to a Craftsman was, "To be true to God and to holy church, and use neither heresy or error, according to your own understanding," &c. The most of them begin by an invocation to the Holy Trinity; and the sacramental oath to adhere to the charges is directed to be taken on "a book," which some are careful to designate as the Holy Scriptures. At the era when the originals of these manuscripts were composed, there can not be a doubt that Freemasonry lived in accord with the established Christian religion of England. In the sixteenth century began the era of the religious wars in England. The Episcopal schism of Henry VIII, from the church of Rome, led the way. The rise of the Presbyterian Church, topling over Romanism and Episcopacy, followed; and then the restoration of Episcopacy. From 1540 till the passage of the Toleration Act, 1688, there was no peace between the conflicting schisms and sects; and whichever in its turn was uppermost, persecuted the others with relentless severity. It was in 1721, or nearly a generation later, that the Constitution of the London Grand Lodge was adopted. We find this old charge to be true to God and holy church, and use no heresy, is not in the London Constitution. At some time, during the religious wars, it had dropped out of Masonry, probably very early; the dates of the manuscript copies collated, as already stated, do not indicate the date of the originals from which they were transcribed.

An examination of the London Constitution of 1722, and of the history published in connection therewith, — Payne's Constitution, as it is called, —will throw some light on the inquiry why the charge to be true to Holy Church has been omitted. It will at the same time show the true exoteric characteristics of Freemasonry.

In the London Constitution, published in 1722, the first charge, concerning God and Religion, is —

"A Mason is obliged by his tenure to obey the moral law; and if he rightly understand his art he will never be a stupid atheist, nor an irreligious libertine. But although in ancient times *Masons* were charged in every country to be of the religion of that country, or nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the centre of union, and the means of conciliating true friendship among persons that must have remained at a distance."

At page 50 is found Rule Second, — "*For Behavior after Lodge is over.*" "You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him; or doing, or saying anything offensive, or that may forbid an easy and free conversation; for that would blast our harmony, and defeat our laudable purposes. Therefore, no private pique, or quarrels, must be brought within the doors of the Lodge; far less any quarrels about religion, or nations, or state policy; we being Masons of the Catholic religion above mentioned; we are also of all nations, tongues, kindreds and languages, and are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will. *This charge has been always strictly enjoined and observed, but especially ever since the Reformation in Britain, or the dissent and secession of these nations from the Communion of Rome.*"

Thus it is distinctly stated that their departure from the old Masonic charge to adhere to Holy Church, &c, was a matter of expediency only; political considerations, the necessity of being in accord with the government of the country, seemed to have compelled the English Masons to seek a safer corner-stone than the mutable ascendency of any particular creed in Great Britain would give at that time. Fortunately, by the conjunction of a new political toleration in the government, and a wisdom in the Craft, the rock of a tolerant spirit, always inclined to by them, proved a safe expedient, to protect the Craft in the enjoyment of its ancient ritual and its devout practice of the mysteries of the royal art. How and when this change in the first charge began, we have little information. From the second rule, one would infer it had been formed as early as the Reformation, tempore Henry VIII. The numerous flourishing Lodges we glean accounts of in the seventeenth century, at York, London, Lancashire, Staffordshire, &c, could hardly have been tenable without the change. The rule to abjure religious discussion in the Lodge, logically grows from the first charge, and would seem the consequence of bringing persons of different denominations and persuasions into the Lodge, or of new differences growing up within the Craft. The Act of Toleration by Parliament in 1688, excludes from its benefits and forbids religious assemblies with doors locked, barred, or bolted; as well as all assemblies of Catholics. This may have influenced the expediency of the change; but rule second of the Constitution of 1722, seems to give the weightier reason. It has also been suggested, that after the exile of James the II, this old charge favored his use of Masonry as a political lever against the government; and that the change in the first and second charges, separated it from exclusive adherance to the Catholic Church and the old line of the Stuarts, and made it to adhere to the existing government. These causes may have come into operation in the days of the Commonwealth, or on the accession of William and Mary, A. D. 1688, as well as thirty years thereafter. The London Grand Lodge seems, however, to prefer the Reformation as the cause, rather than the Revolution. However, or whenever this change took place, it not only illustrates the power of Freemasonry to accommodate itself to the political circumstances around it, but it shows the spirit of toleration with which, amid religious wars, the Craft entered on a mission of peace and good will among sects, that has since led the way wherever a diversity of tolerated religions exist, in softening the asperities of fanaticism, by providing a neutral ground where the honest and true of various sects can meet on the same level, and become better acquainted with each other's virtues and sterling qualities. The Freemasons did not pretend to have founded any new or universal religion, but to open a comprehensive toleration of sects for the common practice of certain virtues, without asking of them the surrender of any particular opinions or creed. They imagined, not unreasonably, that with good and true men, the cultivation of virtue, friendship, equality, and reverence for God, was catholic in all creeds. We also conclude that the declaration in the London charges, of their desire to make men of different denominations and persuasions better acquainted, notwithstanding their creeds and politics, meant what it said — not a war on creeds, but the comprehensive toleration of each other's creeds. This would not exclude any Christian sect from equality within the Lodge, whether it was then favored or oppressed by the State. The "stupid atheist," and the "irreligious libertine," are denounced in the charge which some erroneously assume as "deistic."

Among the leading spirits of that Grand Lodge are found the protestant clergymen Desaguliers and Dr. Anderson, of the Presbyterian Church; and soon the complement was filled by a Grand Master, Viscount Montague, of a leading Catholic family, — rather a comprehensive array of Christian creeds, not exactly "deistic." The new charge involved, then, no departing from the Christian faith, but a wider spirit of toleration.

The usages and rituals in use in England, at the era when we received Freemasonry, 1733, or for the few years preceding, since 1723, could they be examined, would conclude all other evidence. The English, like ourselves are forbidden to preserve rituals other than orally, and but few written means of enlightened conjecture exist. We know that our rituals are deeply religious, and our moral rules are strictly enforced. The ordeals of our Craft can only be passed by a reverential spirit. Has there been a time since the Charges were published, in 1723, or since we took them in 1733, when the usages complained of as sectarian, had no existence in Lodges; and if so, were they introduced by competent authority? It will be conceded, that, at no modern time, has Freemasonry been practiced in this country, or in England, without a ritual of a religious character, reverential to the Grand Architect of the Universe. To adhere to it as we received it, is to keep our faith with the fathers, and maintain the landmarks. The petitioners formally ask only this, but a considerable body of French and other writers, insist that all references to Christianity should be excluded, whether they are ancient or not. The field of argument includes both positions.

The evidence that Freemasonry, after 1717, did continue many Christian symbols and usages, is very strong; and nothing offered to your Committee has weakened the faith due to our traditions. We shall return to this again. Conceding then that some Christian usages are found among our Craft in our traditions, ought we to stamp them as unmasonic and expel them? It has been distinctly put to us by an acute and learned Israelite brother, that as they are offensive to him as an Israelite, we ought to exclude them. If that is a sufficient reason, what will become of our Society? A Christian may ask that allusion to King Solomon shall be expunged, because he was a Jew. Another may ask all allusions to Hiram to be effaced, because he was a Pagan. The Trinitarian may ask that the Grand Architect of the Universe shall only be addressed in his triune character. The resurrection from the dead stands no better. Every particle of our religious ritual and symbols must fall under the same axe, and the Masonry we have received be extinguished. Religious men can meet in a society where all religion is forbidden, lest the sectarian feelings of one might be shocked, but they would not be very likely to do so. Some good men are too fanatical to come now to the Lodge. Freemasonry was not built on this plan, but the contrary. So far as we learn, it always brought men together under religious services. It never sought to banish the symbols of faith, but it did declare that every one present was free to hold his own faith. Having by preliminary process purged itself from the atheist and the libertine, it left its good men and true to their own creeds and equality. But it also morally asked what it accorded, namely, that each should tolerate his neighbor's creed, but not his assent to it. It is no place for intolerance. The brother must see that he himself is tolerant. If that worthy Mason, Saint John, is to be excluded from our mouths because he was a christian, Solomon should be in that he was a jew, and Hiram in that he was a pagan. If the argument of exclusion were sound, none competent by his faith to be a mason, could be tolerated ritually, — a dilemma surely that shows this was not the spirit of the Constitutions on this point. There is another way that a tolerant spirit can be shown, besides exclusion. We have it in all our American Legislatures and Congress, where the Chaplains, elected usually by people not of their creed, pray for a house, three fourths of which are not of their creed. So it is in our Army and Navy. There is entire freedom and toleration of private opinion. The deference is a social courtesy usual in a country of many tolerated creeds; and so understood, it is exactly similar in Masonry with us. Thus also we think it was intended after the Reformation in England. Their ritual was not of any particular sect, exclusively. As we have it, each mason of every admitted creed finds something in it that he reverences, and can interpret for himself all he pleases to, being positively assured of his religious freedom. Thus only did our predecessors think to make honest and honorable men of different persuasions better acquainted. None have shown that in our rituals an unjust superiority is given to one tolerated sect among us, over another. Certainly the Israelite cannot say that his creed is belittled in any way. In the scale of equality and justice, the Christians' share, notwithstanding their superiority of numbers, is small compared to the race of the actual worshipers in the Temple; and it is hardly a tolerant spirit that begrudges to Christians the consolation of learning that one of their religious worthies was also an eminent Mason. We can have no Hebrew, no Episcopal, no Presbyterian Lodges, because one of our objects is the social mingling of good men of various sects. The orthodox and the heterodox must meet in the Lodge on the same level and learn mutual esteem through good Masonry. In this diversity of creeds lies one important field of our labor, and we should deplore the alienation of any respectable sect from among us.

THE DEDICATION TO SAINT JOHN was represented to your Committee as a sectarian innovation. After patient search we conclude that it is not so.

While the old First Charge, to be true to God and holy Church, was in use, such a dedication could not be held as a sectarian innovation; it was surely in the import of the charge. At the time of the re-organization at London, and for some unknown earlier time, the Saints John were regarded as the Patron Saints of Masonry; and agreeably to ancient custom, their festivals were kept by the Craft. Lodges also, in England and Scotland, were named after them. The London Grand Lodge itself first met on Saint John's day. York Masons also celebrated on that day, before and after the London Grand Lodge was instituted.

The Sloane manuscript, whose date Bro. Hughan gives as A. D. 1650 to 1700, has this interrogatory, — "Whence came you?" Answer, "From a Lodge of the holy Saint John." In Scotland, Ireland and England, a peculiar observance by Masons of these days, existed. We have no rituals of dedications earlier than the Duke of Wharton's revision of the mode in 1722; and that Grand Lodge never printed or published the invocations of dedication, nor did any profane writer that we are aware of, prior to their authentic publication by the Grand Lodge of Massachusetts in 1798. No evidence of a change of dedication appears in Massachusetts from 1733 to the present time. Saint John has been one of our patrons from the first. The London Grand Lodge did dedicate to Saint John until a change was made by them somewhere between 1813 and 1823, for reasons unknown to us. The weight of evidence, as well as our traditions, confirms us in believing that the London Grand Lodge always before dedicated to Saint John. Our own practice; the notoriety of their recent English change; the consential celebration of St. John's days heretofore in the three kingdoms; the certainty that as the "Ancient" and the "York" maintained rivalry with the London to the close of the last century, a departure from ancient landmarks in dedicating would have attracted Masonic notice and discussion, combine to confirm us in this belief.

It was alleged, in behalf of the petitioners, that the ancient manuscripts referred to, say nothing of Saint John, except the Sloane, No. 3329; but it is to be observed that they say nothing about the ceremonial of dedication of a Lodge at all, nor do they treat of rituals; and that they are full of invocations to Christian worthies, and the Trinity, and the Blessed Virgin. The numerous pretended exposes of Masonry in England, during the last century, were referred to, and all of them have been examined; not that their evidence, if profane, would be of any mental or moral weight in showing the traditions of our Craft, nor that any proof of their truth, or authority was adduced. In every one of them, though printed at various dates, with exception of Pitchard's, was found a declaration that the Lodge was dedicated to Saint John; and in his were found several questions and answers, stating that the Apprentice came from the Holy Lodge of Saint John, with greetings, &c, which resembles the Sloane manuscripts referred to. *Neither Pritchard, nor any of them discussed the mode of dedicating a Lodge at all*; their ambition was that of the charlatan, selling false keys to the vulgar, which would not open the Masonic doors. There has not been brought a record, nor a circumstance, in a tradition, symbol, or elder contemporary writer, which raises a doubt in our minds, of the fact that in this State, in New Hampshire, in the London Grand Lodge prior to 1813, Lodges were always dedicated to Saint John.

Bro. Hughan gives an account of "Saint John's Lodge" meeting at York, in Christmas, 1716, and making masons. Dr. Drake's address to the Grand Lodge of York was delivered on St. John's day, 1726. He concludes, — "But let us so behave ourselves here and elsewhere, that the distinguished characteristics of the whole Brotherhood may be *to be called good Christians*, loyal subjects, true Britons, *as well as Freemasons*."

The London Grand Lodge adopted its first general Regulations on Saint John the Baptist's day, 1721. Rule 22 required an annual communication and feast on one of the St. John's day; and the election of officers was to be on Saint John's day, unless it fell on Sunday. Ireland in 1735, and probably from the first, had like provisions as to Saint John's day. In Scotland, in 1736, of the fifteen Lodges which came together to form a Grand Lodge, five were named after Saint John; and the circular calling them together provided that future elections should be on Saint John the Baptist's day. The Aberdeen Lodge records, lately brought to light by the learned labor of Bro. William P. Buchan, contain statutes bearing date December 27, 1670, (Saint John's day). The seventh statute is, "We ordain lykways that everie entered printise and fellow craft within this our Lodge, and all our successors in the meason craft, that they shall pay in every year, at Saint John's day, twelve shillings Scots, to the Maister meason or his Warden," &c, &c,—"and all this money is to be spent and disposed upon as the company shal. think fit, for the honor of that day, and ordaines all our successors in the meason trade, to observe and keep that day, as a day of rejoicing and feasting with one another; only those who are measons; and if any of our number be absent that day from our public meeting place, he is to be fyned, as the will of the company think fit; and ordaines these our laws to be read at the entering of everie entered printise, that none declare ignorance."

The Grand Lodge of Scotland usually styled their craft "Saint John's Masonry." Laurie, Edition 1859 p. 162. They did so when asking King William IV to become their patron, and in other official correspondence. See Laurie, pp. 195, 210, 211 and 223, Edition of 1859.

In Massachusetts, the Provincial Grand Lodge, organized in 1733, was called "Saint John's Grand Lodge." See Harris Constitution, 1798.

The first Lodge in New Hampshire, 1734, was called the "Holy Lodge of Saint John."

In London Grand Lodge, the form of dedication in constituting a new Lodge, is concealed in the editions of Constitutions of 1723, of 1767—1769, and 1784, as "expressions that are proper and useful on the occasion, but not proper to be written."

The feast of Saint John's day was kept in 1717—18—19—21—23—24, on Saint John the Baptist's day. In 1720, for a private reason, it was not kept. In 1726 it was postponed, because the new Grand Master, (the Earl of Inchiquin), was out of town and could not be installed. In 1725—27—28,— it was on Saint John the Evangelist's day.

Dr. Anderson, edition of 1737, says as to the feast, (p. 170), that in ancient times the Masons met on Saint John's day, either in a Monastery, or on the top of the highest hills, by peep of day, and chose their new Grand Officers, and then went to their feast, &c.

According to Brother Evans there are 117 Lodges in England named after Saints, of which 31 on the Register are named "St. John."

Findel's Second Edition, p. 677, gives part of the dialogue of the Sloane manuscript, often referred to, to which Hughan assigns the date of between A. D. 1650. and 1700.

Interrogation. "Who on earth is greater than a Freemason?" Answer. "He that was carried to the highest pinnacle in the Temple of Jerusalem." Interrogation.

"Where did they first call their Lodges?" Answer. "At the holy chapel of Saint John."

Payne's Constitutions, 1723, p. 46, in the approved History of the Craft, says, "Nay if it was expedient, it would be made to appear, that from this ancient Fraternity, the Societies, or orders of the warlike Knights, and of the religious too, in process of time, did borrow many solemn usages." &c.

Saint John in Massachusetts. We find a connection from the origin of Freemasonry in this Commonwealth. The Charter to Henry Price to form a Grand Lodge, April, 30, 1733, states,—"'Lastly we will and require that the said Provincial Grand Master of New England annually cause the Brethren to keep the feast of Saint John the Evangelist, and dine together on that day, (or in case of accident preventing meeting on that day), on any other day near the time, as he himself shall judge most fit."

The Grand Lodge he formed was called "Saint John's Grand Lodge." See Harris' Constitutions, 1798. The record shows they kept the feast of Saint John the Evangelist that Christmas week, 1733, and of Saint John the Baptist, the ensuing June 24, and so forth, year by year. A note to the Record for 1750, states,—"The several intervening festivals of Saint John Evangelist, and Saint John Baptist, have been all celebrated in due manner and form, although proper records have not been kept thereof." There are very few which are not separately recorded.

On Saint John the Evangelist's day, 1773, the Massachusetts and the Saint John's Grand Lodges, dining separately, exchanged healths with great courtesies. The Grand Lodge of Massachusetts, emanating from the Grand Lodge of Scotland, appears to have kept one, and more frequently both, of these feasts yearly, from their organization onward; and the records show that in 1768, at a special meeting, the Grand Lodge voted to omit the feast of Saint John the Evangelist; but that at the regular meeting early in December, after sage debate, the vote was *reconsidered*, the feast ordered and afterwards kept with great satisfaction and decency.

Tomlinson's Commission as Provincial Grand Master directed him to cause the feasts of Saint John the Evangelist and Saint John the Baptist, to be kept. And Oxnard's in 1743, directed him to hold a quarterly meeting on Saint John the Evangelist's day. And Gridley's Commission, in 1755, directed that one quarterly meeting should be "on Saint John the Baptist's day, or as near thereto as conveniently may be."

The records of the Saint John's Grand Lodge show that the Craft during the last century were very careful to hold both these feasts in observance. We have no ritual of constituting a Lodge preserved that is older than the Edition of 1792, prepared by order of the Grand Lodge. This refers to the invocations which are given when proceeding to constitute a Lodge prior to the Grand Master's final consecration of the work. And in the edition of 1798, of Harris, solemnly approved by the Grand Lodge prior to its issue, we find the first publication of part of these invocations which precede the constituting, at p. 82. "The Grand Chaplain then dedicates the Lodge in the following terms,—"To the memory of the Holy Saint John we dedicate this Lodge. May every brother revere his character and emulate his virtues. Glory be to God on high."

In dedicating, each of the Grand Officers makes a separate dedication to a distinct object or person. The one quoted is one of the several made at the same time.

In New Hampshire, the records of Saint John's Lodge have been searched from 1736 to the end of the century; and show, not only the most commendable regularity in celebrating the festivals of these saints, with decorum and mirth, but on one occasion they pushed their loyalty to the patron saint so far as to censure severely a distinguished physician of the last century, for giving a private dinner party at his farm on that day, and absenting himself from the Lodge feast.

The Bible in the Lodge. We are not left in doubt as to the use of the Bible in Massachusetts Lodges. When Prov. Gr. Master Rowe was installed, in 1768, the ceremony was recorded and at one stage is thus described: "The Grand Master standing before Solomon's chair, Past Grand Master Price at his right hand, the Bible open at the gospel of Saint John, the compasses open and ********* laid thereon, all laid on the ***** before the Grand Master, he, (Price), proceeded to give the following charge to the new Grand Master," We extract only a sentence,—"The Bible, Sir, which is that sacred history called the Scriptures, delivered to us by Moses, the inspired writer of God's Commands and Grand Master of the Lodge of Israel, together with the writings of the prophets and apostles, is the grand archive of Masonry, and all the most eminent virtues, moral and divine, relative thereto." After a few eloquent remarks on its aid to enable us "to square our principles, level our desires, and plumb our actions," &c, he adds: "Here, Sir, is the Bible, the**** ***, the ******, the ****, ***** ***, the symbols of Masonry." As the Past Grand Master Price had assisted at every installation of a Provincial Grand Master since the introduction of Masonry into Massachusetts, having been the only living Past Grand Master during that epoch, and compelled by Masonic usage, at each death of the incumbent, to assume the chair, and install, the new appointee, there seems no reason to doubt that this was the correct form.

In the promulgated forms of 1798, the Holy Writings are it is stated to be carried in every public procession. That great light in Freemasonry, the source whence so many creeds draw inspiration, seems to have been used in Scotch and English Lodges before the Constitutions of 1723. Of the old Masonic manuscripts, hitherto referred to, of whose distinctly christian character there can be no doubt, that of 1704, (Hughan, Am. Ed. p. 99), directs the oath of the Candidate to be taken on "the holy scriptures." Another cited by him, p. 157, of A. D. 1693, says the same. Six others of these manuscripts, using the ordinary magisterial phrase, direct him or them to put his or their hands on "a book," held by one of the seniors, while the charges are read to him. In four of them the closing adjuration is, "so help you God and the contents of this book." In another, "so help you God and your halydom." In each and all of them the candidate is cautioned, "that it would be a great peril for a man to forswear himself on a book." The sacramental character of this formula in each manuscript agrees with the description of the book in two of them, as the holy scriptures. It would be unreasonable to suppose a secular book to be implied, and on such, an oath would be impious and desecrating of holy subjects. There are some who appear to think the book of Constitutions is intended, but more careful examination of the text will show them that the charges are to be read to the candidate from the book of Constitutions, while the Senior holds the other book on which the candidate has placed his hands to attest the solemnity of his promise. The Master could not read the charges from the book held by the Senior while the candidate's hands are upon it. The ordinary form of judicial oath is described in each manuscript, and the holy scriptures are clearly the book intended. In those of the copies where the Latin is used for these directions, it has been slightly corrupted by some transcribers, which has led to several curious doubts of another description, but the means of correction are ample and positive.

Without multiplying references to authorities, we will say that what has been adduced either before or since the date of the London Grand Lodge, does not compel the presumption that there was a time in England when the Bible had no place in the Lodge. In the earliest Masonic poem extant, (the Halliwell,) supposed to be of the fourteenth or fifteenth century, we have the adjuration,

> "Pray we now to God Almight,
> And to his moder, Mary bright,

That we may keep these artycules (articles) here," &c.

See also, Fol. 640,

> "Now then for thine holy name
> Shulde me from sin and shame." &c, &c.

It might be of doubtful propriety to open the mysteries of our Craft, but the organization of the Master and Wardens, and their symbolic reference to three high attributes, Wisdom, Strength and Beauty, as well as the pillars of the Temple, will satisfy the initiate in the deep mysteries, that the organization of a Lodge is absolutely based upon, and drawn from, the mysteries of the Bible. The earliest plates we have picturing a Lodge room, show the Bible on the altar, often with the crossed swords, as well as Masonic implements upon them.

It will also be borne in mind, that in the history of the Craft as officially published by the London Grand Lodge in 1723,—even more copiously than in the old manuscripts heretofore cited,— are given numerous references to the Bible, for illustration of the Temple in Freemasonry. There is nothing in Masonry as it has been practiced heretofore in this country, or, so far as we are aware, in England, to require an inference against the presence of the Bible in the Lodge. It may be suggested, what will be done with a Brahmin if he applies, and objects to obligate on a Bible. We reply, that when such a case actually arises it will be acted on, no doubt, justly and tolerantly.

Parallel Lines. It is said that these are a late innovation on Freemasonry. On the authority of Dr. Oliver, (The Johanite Masons, 1848) it was urged these were introduced by Dunklee, about 1760. No authority was produced for his statement. In Pritchard's Book,— original, 1730, and two later editions,— referred to for another purpose, each has a reference to Saint John laying the first parallel. Your Committee feel an entire want of evidence other than our own ritual on the subject, and, not having investigated further, express no opinion. In this connection we may say for all these subjects, that at present there is in England, and to some extent here, a spirit of enquiry into early Masonic history, that is new to the Craft. The mysteries of Freemasonry are not thoroughly understood even by the initiates. A symbol, a word, a number, or a form frequently, includes an explanation, or reconciliation of some part of the service to another, through some occult and mystic tie, not apparent to ordinary observers, nor to be attained through the literature of a single tongue, or of a single age in history. It has been said by several of our most learned Masons, that they regret every revision, as thereby some valuable link may be obliterated. And our Grand Master said to one of your Committee, that he enquired and noted carefully every variation of work in different places, to see if some clue to a lost harmony, or obscure teaching, did not exist. It was but the other day, that the highest Mason in another jurisdiction, communicated to one of your Committee, a Hebrew clue to the lost Masonic word now existing in a grip used in the Craft. The purpose of the symbols and ritual is to conceal rather than to reveal, and the process of translation, or re-discovery, is slow. There is danger from precipitation in acting on isolated discoveries by historians, or by students in its metaphysics; and true judgment bids us wait till the evidence is all in, and the sifting process completed, by which reliable theories can be obtained. There is more in Masonry than any one man at present knows.

Masonic Prayers. It also has been objected that the tolerant spirit of our institution has been abused by a frequent voluntary invocation of Christ, the Saviour according to Christian faith, that gives an air of sectarianism to the Lodge. This complaint is made in other States also, and has been much discussed in Masonic Periodicals. The prevailing predominance of Christian faith in the whole country, among the people both in and out of the Lodges, is well known; but that fact should induce us more carefully to respect the feelings of those who are not of our creed, in a place devoted, among other things, to removing the prejudices engendered by differences of creed. The candidate knows at his application, how the Lodge is erected and dedicated; and he is told that nothing injurious to his own faith will be demanded of him, nor should it be. He already has a religious creed, or he cannot enter. The candidate does not enter to revolutionize ancient and established forms, or to proselyte to his creed; but on the contrary promises to maintain the landmarks; the two are equivalents of each other. He enters knowing there is a dedication to Saint John, and that he is neither to proselyte, nor be proselyted. We have already stated that the plan of Masonic toleration does not demand that one should attach the same value, or faith, to any particular symbol, or ceremony that another does. The assent of his conscience is not asked to another's belief within the prescribed creed limits. Masonry is of all the creeds that its members are. Because a symbol is not dear to one, he has no right to attack it, if it is dear to another. His duty is to tolerate it, knowing also that he is not asked to believe as to it what his neighbor does, and that quarrels about religion are forbidden in the Lodge. *This is the only ground* on which peace and harmony can reign in a Lodge of various creeds, or religious toleration exist. It is the ground on which it has existed heretofore; the plan of our landmarks. Both the Jewish and the Christian holy books lay on our altar, and no man is asked on which he pins his faith, nor how much he admits or rejects.

In examining the records, it appears that Christian prayers have been in use more or less, probably at all times in English and American Lodges. The Lodges have usually had christian Chaplains, sometimes probably those who were not. They have officially attended christian churches to hear christian sermons preached to them on their own invitation. A copious American literature of this character exists of the last and the present centuries. It is right for an institution of various creeds to do this. It would equally be right to attend divine service with any creed that puts its trust in God. This is tolerance. Some prayers in our ritual are as absolutely jewish in style of invocation as some are christian. If the Lodge cannot as respectfully listen to one as the other, it has not true Masonic toleration. As a body we are unitarian as well as trinitarian. The reasons that would cut away one class of prayers, would cut away the other. Consequently we do not recommend interfering with the present ritual, fearing lest *all prayers* would suffer.

Voluntary prayers are often requested in the Lodge. What rule should be adopted as to these?

The invitation is given for the benefit of Masons of the several creeds in the Lodge, and asks that the spirit of the utterer frame the best prayer suited to their condition. His judgment is therefore solicited rather than his peculiarities of opinion. We think confidence in such case must be reposed in the Chaplain, that he will not offend, or excite prejudices among his hearers. If he does, do not ask him again. He is not a mere praying machine, like the water wheel of the Budhist, but a Mason, obligated to promote harmony by a tolerant spirit. If he proves destitute of it, Masonry has not perfected him; and those having its true spirit will soon regulate the evil. Our Lodges contain most respectable representatives of both Trinitarian and Unitarian creeds, and so long as they mutually respect each other's feelings of devotion, we shall prosper and be happy. When either becomes too fanatical to do so, then our harmony will be lost. Those who are too fanatical for religious toleration, usually decline to seek our Lodges. We certainly are the gainers thereby, but we by no means think they are so. Your Committee think that a Masonic Lodge, consistently with its profession of religious liberty, could listen to the prayer of any creed, capable of admission to the mysteries of Freemasonry; and sooner than give up all prayer, or confine prayer to a single creed, it would be better that tolerant prayers of all creeds were embodied in the ritual. As regards Unitarians, both Jew and Christian, as well as Trinitarians, the ritual, as already said, does meet their cases sufficiently. To the question, whether either shall be turned out, or dropped, we answer, no! No evidence has been given us that any particular Chaplain has, in this jurisdiction, exceeded the limits of courtesy towards his brethren of other creeds; but in this and other jurisdictions, some little cause for anxiety has arisen, which the good of Masonry requires we should allay by re-stating the true grounds and mode of Masonic religious toleration, as well as we could without a particular case before us for consideration.

Conclusion. Your Committee, in stating the general views on the early history of Freemasonry in England, do not ask their adoption as the standard views of the Grand Lodge. It is rare that a historical question is ever set at rest; and the mind should be left free to receive in the future with candor, and weigh with fairness, every new light and new discovery, which hereafter may arise on the subject, and assign it its proper place among the links of proofs. It certainly cannot now be said that the means of evidence have all been explored, or exhausted. We know of many mines now being worked by earnest brethren.

The code of this Grand Lodge furnishes means for the disposal of this subject. Your Committee, in relation to Masonic law, are merely seekers after a light, only possessed in its fulness by the Grand Lodge itself. It has not been usual for this body to declare constructions, except so far as is needful in deciding on infringements of general regulations, or on cases where all the facts are before them. The major portion of the matters which were brought to the notice of any of us hung upon the abstract proposition that Freemasonry in its original form was "deistic," and devoid of religious color; and hence, that its present usages should be reformed where they varied from, and be made to conform to what we should find to be the original usages, &c. We have stated enough of the pertinent facts which have come to our own knowledge, to show why we do not think that at present the pregnant proposition has been proved to be true. There has therefore been no necessity for us to examine further than we here report.

These main questions about the extremely ancient usages of the Craft in a foreign country, belong to the domain of history; where, as matters of interesting investigation and ingenious speculation, they will long hold their place. A vote upon them by this Grand Lodge would not settle a single fact, or delay a single investigator, in continuing the search for more facts and more light, now in energetic process and long likely to continue. The Grand Lodge is not the forum to decide historical questions.

It is only within the past year that we have received the valuable contributions of Bro. Hughan, and the promise of further publication of manuscripts is dependent on the avidity shown by the public for those now given us. Until a complete reconciliation of all known facts can be made, or historical investigation is exhausted, the subject is not ripe for decision as a historical question addressed to its legislative discretion. We agree that it is the duty of the Grand Lodge to the Craft, to stand by and adhere to the ancient landmarks as we have received them; and to hold them in trust for the Craft unmoved, until a case of proof beyond a doubt shall be made against them. So far as relates to a comparison of the practice of our art by this Grand Lodge and its predecessors in Massachusetts, your Committee, after careful search, are satisfied that no innovations of a sectarian nature have crept in. The conservation has been faithful.

Your Committee recommend the petitioners have leave to withdraw.

Chas. Levi Woodbury, John A. Goodwin, Henry Chickering, Ezra Palmer. Committee.

The Report was adopted by the Grand Lodge with but one dissenting vote; the Brother who headed the petition having declared himself to be neither *Christian* nor *Jew*, requested to have his name recorded in the negative. The request was granted.

A GREAT DAY FOR MASONRY IN MASSACHUSETTS.

October the Sixteenth, 1871, will henceforth, we venture confidently to predict, be regarded, and most deservedly, as a "Red-Letter Day" in the almanac of Masonry,—a day to be recalled with feelings of just pride by the people, no less than by the Masons, of Massachusetts.

On this day the Grand Lodge of this Commonwealth, "on the invitation of the President of United States," laid the Corner-Stone of the handsome and solid edifice soon to be opened for the reception of the important Departments of the Post-Office and Sub-Treasury of the Government. The invitation itself, was the highest compliment that the public authorities of the country could pay to our Institution. It is without a precedent in the history of Masonry on this continent, and may be justly regarded, not only as an official recognition, but a public endorsement of its respectability and loyalty.

How efficiently and creditably this honorable duty was performed by the Grand Lodge and the Brethren associated with it, as well as by all the municipal and public Bodies, Civil and Military, co-operating with them, has been fully and ably set forth in the various journals of the day. But before entering on any more particular details of the interesting occasion, we feel impelled to give some expression to the feelings awakened by it, in our own hearts as Masons.

We have but to look back over a comparatively few years in our own history, to recall a painful time, when the Masonic Order, so far from being

> "Courted and caressed,
> High placed in Hall, a welcome guest,"

by those invested, for the time, with dignity and power, was maligned, assailed and persecuted, and to such a degree that, to be known as a Mason, was equivalent to becoming a target for the shafts of private malice and of public obloquy.

Masonry, firmly entrenched in the stronghold of its pure and lofty principles, animated and sustained by an unwavering belief in the great watch word, "*Magna est Veritas et prævalebit*," held calmly and steadily on her path of Duty, content to bear the "Cross" set up by the ignorance and fanaticism of the Present, in the assured hope of eventually winning the "Crown" which is ever, even in this world, the ultimate reward of perseverance in Truth and Right and Duty!

Nor, severely tried as was her faith, did it prove futile or false. The lapse of a very few years sufficed to disperse the obscuring clouds that had gathered over her pure horizon, from the corrupt miasma and exhalations of popular ignorance and prejudice, impelled and floated forward by the breath of political partisanship and priestly bigotry!

Year by year has seen her atmosphere becoming clearer and brighter, until at last her Sun shines forth with all its wonted power and brilliancy, to diffuse light and heat and joy over the late depressed and darkened cycle of her operations.

Of all the good effected, and the honor won by our noble Order, since this grand reaction took place, it would require, not these few lines, but many ponderous volumes, to give even a partial detail. Portions thereof have been, from time to time, described in the pages of this Magazine. To ourselves, no part is more fraught with grateful associations than the memory of the powerful and beneficent influence exerted by Masonry in healing the terrible wounds inflicted by the unhappy Civil War.

That noble work of healing and reconciliation was prosecuted and persevered in, lovingly, faithfully, earnestly, both throughout the war and for seven years after, until the culminating point of cure was virtually reached in the great and memorable meeting which took place at Baltimore in the month of September last, when upwards of five thousand Knights Templars, with vast numbers of other Brethren, met to celebrate, in Brotherly Union, the triennial meetings of the Order in that City. Well was it on that occasion, said by the Grand Master of Maryland, in his address of welcome:

"If not by special appointment for other than Masonic purposes, you still, in fact, represent our whole, and our *Common* Country! The manufactories of New England—the furnaces of Pennsylvania—the cotton fields of the South—the industry of the West—the mines of California, are here in conclave. With no political purpose to advance, these thousands on thousands—though they meddle not with tariffs or imports, nor deal with other duties than those that man owes to his God, to his fellow-beings, and to himself—will exert an influence for good, extending far beyond the limits of Lodges and Encampments, and co-extensive with the Union!"

And well and aptly in reply did our own talented Grand Master Gardner say, in the course of his eloquent address—"Although we are taught not to vex the harmony of our Masonic assemblies by the discussion of religious or political questions, we are also taught to be *true to the government of the Country in which we reside.* Thus we recognize the government under which we live, and we take pride and pleasure in supporting the Flag, and keeping step to the music of the UNION!"

The sentiment—or rather *fact*—thus enunciated by Grand Master Gardner, has received its public and official endorsement, in the most complete and pointed manner, from the action of the government ininviting ours, the Parent Grand Lodge of America, to perform, in its presence and under its auspices, the solemn and appropriate duty of laying the Corner-stone of this new and important National Building in Boston.

The "*mens sibi conscia recti*"—"the mind conscious of its own integrity"—which so long sustained the heart of Masonry against all the assaults of malice, misrepresentation, contumely and persecution—rests upon too firm a base to *need* the external support of respect and honour from the great and powerful: but, in a country like ours, where the Ruling Powers are but Representatives of the collective sentiment of the PEOPLE, we all, as Masons, may reasonably rejoice in hi semphatic—if somewhat late—acknowldgment of our Order, as the ever loyal supporter of the Government, the Flag, and the Union of our Common Country!

The limited space left us in our pages precludes the possibility of entering so largely into the details of the ceremonies of the day, as we could desire, and as the importance of the event would seem to demand. Extensive preparations had been made by the city and by the Grand Lodge to make the occasion an imposing one, and the weather being propitious, this purpose was fully accomplished. The principal streets through which the procession was to pass (many of which were beautifully and appropriately decorated), were filled by people of all ages and of both sexes, at an early hour. The public schools were closed and the children allowed a holiday. Banks and other public offices and most of the stores suspended business, and their employes gladly and heartily united in giving to the occasion the prominence which the presence of the chief magistrate of the country, the members of his cabinet, and other distinguished guests entitled it to.

The procession was formed under the marshalship of Bro. Col. George O. Carpenter, aided by Gen. Wm. H. Lawrence, as chief of his staff, and the requisite number of assistants, and consisted of a fine display of the military, including the first Batallion of Cavalry with full ranks; nine Posts of the Grand Army of the Republic, and sixteen companies of the Boston school regiment, composed of scholars of the English High School, under the command of their military teacher Col. Carl I. Zerrahn; the Governor and Council, the Mayor and City Council; the Officers of the Swedish Frigate Josephine, and a long list of distinguished guests, for whose names we have not the room to spare. We noticed among them however, Hon. E. R. Hoar; Hon. Charles Francis Adams; Collector Russell; Hon. Josiah Quincy; Ex-Governor Stearns of N. H.; Judges Shepley and Lowell of United States Court; Senators Sawyer and Cattrell, and others of like distinction.

The Masonic part of the procession consisted of the Officers of the Grand Encampment mounted, with their eminent Grand Commander Sir Knight Benj. Dean, at their head, and the following subordinate Commanderies — St. John's, Providence; Newburyport; Washington; Newport, R. I.; Worcester; Springfield; De Molay, Boston; Holy Sepulchre, Pawtucket; Pilgrim, Lowell; Palestine, Chelsea; Milford Cavalry, Providence, R. I.; Narragansett, Westerly, R. I.; Connecticut Valley, Greenfield; Joseph Warren, Boston; Haverhill; North Bridgewater; Old Colony, Abington; Sutton, New Bedford; Bethany, Lawrence; Jerusalem, Fitchburg; Hugh de Payens, Melrose; St. Omer, So. Boston; William Parkman, East Boston; Bristol, Mansfield; Trinity, Hudson; Woonsocket, R. I.; a detachment of Red Cross Knights — making in all twenty-eight commanderies, numbering over two thousand members, with twenty-three full bands of music, with four hundred and eighty-six members — making the aggregate of this part of the procession about twenty-five hundred, to which is to be added the Grand Lodge with its Officers, Permanent Members and Masters and Wardens of the Lodges under its jurisdiction, numbering about five hundred. The Grand Lodge was escorted by the Grand Commandery of Massachusetts; the Boston Commandery, two hundred and fifty strong, acting as a body guard.

The display, though not the most numerous, was one of the most beautiful and attractive that has ever taken place in our city, and the procession as it moved along the route marked out for it, was everywhere received with tokens of cordiality and delight. The appearance of the Templars in their brilliant and showy regalia, strict uniformity in dress, fine behavior, and gentlemanly bearing, was a subject of general and flattering remark.

On arriving at the site of the new building, the Grand Lodge with its Officers, President Grant and Vice-President Colfax ; Secretary of War Belknap; Secretary of the Navy Robeson ; Post Master General Cresswell ; Governor Claflin ; Mayor Gaston ; Speaker Blaine; Lieut. Governor Tucker; Hon. Ginery Twichell, M. C.; Hon. Henry L. Dawes, M. C.; Mr. Alderman Little, Chairman of the Committee of arrangements ; Hon. Marshall P. Wilder; and other distinguished gentlemen, took their places on the platform provided for them around the corner-stone.

The ceremonies of placing the stone were then commenced with prayer by Rev. S. K. Lothrop, D. D.; which was followed by an address by the Hon. J. A. J. Cresswell, Post Master General, and an historical sketch of the location and its surroundings by Bro. N. B. Shurtleff, M. D.

This closed the civic part of the ceremony. The M. W. Grand Master followed with an appropriate introduction, in which he said that, "From time immemorial it has been the custom of the Ancient and Honorable Fraternity of Free and Accepted Masons, when requested so to do, to lay, with ancient forms, the corner Stone of buildings erected for the worship of God, for charitable objects, and for the purpose of the administration of justice and free government," and introduced the Rev. W. H. Cudworth, acting Grand Chaplain; at the conclusion of whose prayer the box containing a great variety of documents, was deposited in the stone by the Grand Treasurer, Bro. John McClellan. The cement was then spread, in which ceremony the President united with the Grand Master, and as the former came forward to receive the Trowel from the hands of the latter, the band in attendance struck up the inspiring air of

"Hail to the chief we honor, who planted
The olive of peace in the soil that he" *saved.*

The effect of this was electrical, even to the President, whose emotions are not easily excited.

The ceremonies were then continued in acordance with the revised and improved ritual in use in this Commonwealth, and at their conclusion, and before the proclamation, Grand Master Gardner delivered the following eloquent and appropriate address :—

Mr. Chairman and Gentlemen of the Committee representing the National Government:

I have the honor to report that, in compliance with the request of the President of the United States, the corner stone of the Sub-Treasury and new Post Office building to be erected on this spot has been laid successfully, with the ancient ceremonies of the craft. This is the second time in the history of our Grand Lodge, that it has been called upon to lay the corner stone of structures erected by the Federal Government — the foundation stone of Minot's Ledge Light House having been laid by Colonel John T. Heard, Grand Master, in 1858. We have a most notable precedent for serving the National Goverment in this peculiar manner. The first President, the immortal Washington, in 1793, in his masonic capacity, arrayed in the paraphernalia of the Craft, laid the corner stone of the Capitol at Washington. The Grand Lodge of Massachusetts reverences the name and cherishes the most grateful remembrance of Washington. Its archives contain his letters, and annually since 1799 a lock of Washington's hair, carefully preserved in a golden urn, * the cunning workmanship of the Mason and patriot, Paul Revere, is intrusted to the safe custody of its Grand Master at his installation. This precious relic we treasure with pious solicitude. Through vicissitudes of fortune hard to endure, through conflagrations which have devoured our temples, this has been spared. We bear it in our processions. It accompanies us to-day. Permit us, Mr. President, to place this sacred relic in your hands.

It rarely happens that our ancient society participates in matters of public concern, or that by its customs and rules it is permitted to take part in transactions of a political character. We felicitate ourselves, therefore, that when called from our seclusion to discharge this public and proper duty, the opportunity is presented by the personal presence of the distinguished official successor of the great Washington, of testifying our sentiments of respect and veneration for the President of the United States of America, and of expressing the hope that he may long live in the fond admiration of the American people. May his future march be in the van of civilization, and his victories those of peace. The fraternity of Freemasons, the world over, the members of which are interested in honorable peace, takes pride in recognizing the pacific services of the Marquis of Ripon, Grand Master of England, who led her Majesty's High Commission in the recent conference at Washington. The Society which I have the honor to represent congratulates the President and his Administration upon the re-establishment of harmony, at one time disturbed, and apparently imperiled, between the two great branches of the Anglo Saxon race. While we pay our homage to the Nation's head, we do not forget our honored Commonwealth, nor the duties and obligations which the State imposes upon us. His Excellency the Governor graces this occasion by his presence, and adds to the brilliant array of this pageant the escutcheon of the Commonwealth. We rejoice, also, to render our tribute to the city of Boston, so adequately represented by the Mayor and City Council. We congratulate them upon the prospects and flourishing state of this ancient metropolis ; upon its commercial prosperity ; and upon the generous contribution which this capacious and elegant edifice will make to the convenience of the citizens and the grandeur of the city. The institution which we represent deals abundantly in symbols. Among the working tools of our craftsmen used to-day was the Trowel, employed to spread the cement which unites the building into one common mass. Let it be a symbol of the more noble and glorious purpose of spreading the cement of love and affection, which shall unite the people and the States of this nation in an unbroken union. As the costly and imposing structure, whose erection has been "so auspiciously commenced has been founded, and will be carried on beneath the auspices of the Government of the Union, let it prove a symbol of that Union's duration and solidity." And as the different parts of this building are to be firmly tied together with iron girders, so "may the sister States of this Union be forever bound together by the stronger ties of common language, kindred blood and mutual affection."

The usual proclamation was then made by the Grand Marshal, Col. Wm. T. Grammar, an original hymn by Bro. Wm. T. Adams was sung, and the ceremonies were closed with the benediction by the Grand Chaplain.

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* The golden urn has this inscription ; "This urn incloses a lock of hair of the immortal Washington, presented to the Massachusetts Grand Lodge by his amiable widow. Born February 11 (O. S.), 1732. Obt. December 14, O. S. 1799."

There were many interesting points in the ceremonies and incidents of the day which we should be pleased to notice, but our pages are too much crowded for the purpose. We cannot close however without bearing our testimony to the admirable and impressive manner in which the ceremonies were performed by the Grand Master and his assistants, and we believe this to be the judgment of all who had the pleasure of witnessing them.

In the evening the Grand Lodge, by his special invitation, called on the President at his hotel (St. James), and the members were personally introduced and paid their respects to him, there.

GRAND LODGE OF QUEBEC.

This young and now firmly established Grand Lodge, held its second annual communication at Montreal on the 27th and 28th of September, M. W. John H. Graham, Grand Master, presiding, with the other Officers in their places, together with a large number of distinguished visitors, including the representatives of the Grand Lodge of Maine, New Hampshire, Vermont, Connecticut, District of Columbia, Texas, Nebraska, Nevada, Kansas, Illinois, Ohio, Michigan, Mississippi, New York, Nova Scotia, and M. W. Josiah H. Drummond of Maine; Park Davis, Grand Master, and Everett B. Englesby, Past Grand Master of Vermont; R. W. Bro. F. G. Tisdall of New York, Ira Berry, Grand Secretary of Maine; W. Brimsmead, Grand Secretary of Vermont; R. W. D. B. Tracy of Michigan, and others. The visitors were received and seated according to their respective ranks; after which the Grand Master delivered his annual address. It is a very able and interesting paper. We learn from it that the Body has been recognised by twenty-three Grand Lodges " representing nearly half a million of Freemasons."

Dispensations have been issued for three new Lodges during the past year, and one additional Lodge has been constituted in the city of Montreal.

The Grand Master in his address intimates that, " fidelity to the principles of Freemasonry on which our action was based in forming this Grand Body, duty to the numerous Grand Lodges which have already recognised us—and the maintenance of the doctrine of exclusive Grand Lodge jurisdiction will soon, *unless averted*, demand of us the vindication at all hazards, of our right and title to undivided supremacy within the Province of Quebec.

He expresses his appreciation of the importance of *Masonic periodicals*, in the following terms:

" Nor can I forbear expressing my high appreciation of the value to the Craft, of the many excellent periodicals now published in almost every portion of the globe, and I beg to suggest to all, and especially to newly-made Brethren, that next after having become possessors of copies of the constitution of the Grand Lodge, and the By-Laws of their own private Lodge, they should become permanent subscribers to one or more Masonic periodicals, as their means shall allow. "

He refers in appropriate and conciliatory terms to the unhappy difficulties still existing between the two Grand Lodges in the Dominion, and briefly discusses the proposition for a settlement submitted by the Grand Lodge of Canada at its last Annual Communication, in reference to which the committee to whom the address was referred, subsequently submitted the following resolutions, which were adopted by the Grand Lodge, by a nearly unanimons vote :—

" Where as the Grand Lodge of Quebec has been for the last two years the Supreme Masonic authority in and for the Province of Quebec, and has been recognised as such by twenty-three Sovereign Masonic Bodies; and whereas the Grand Lodge of Canada, in violation of the well-established principles of Grand Lodge supremacy, has persistently and repeatedly invaded and continues to invade the jurisdiction of this Grand Lodge—therefore be it

Resolved, That this Grand Lodge re-assert her supremacy as the Sovereign Masonic authority in and for the Province of Quebec.

That all acts of the Grand Lodge of Canada in the formation of Lodges and the issuing of duplicate Warrants, in this Province since October 20, 1869, were and are hereby declared to be irregular and an infringment of the rights of this Grand Lodge.

That the Grand Secretary be instructed to invite all Lodges, that were in existence prior to October 20 1869, in our territory, to affiliate with this Grand Lodge, with the same rights and privileges as if they, the said Lodges, had assisted in the formation of this Grand Lodge.

That the Grand Master be authorized to proclaim at any time before the next Annual Communication of this Grand Lodge, as may seem best to him, non-intercourse with any Lodge or pretended Lodge in this jurisdiction that persistently refuses to recognise the supremacy of this Grand Lodge.

That, to all Lodges irregularly formed since October 20, 1869, this Grand Lodge is disposed to extend all the clemency that is consistent with the maintenance of the integrity of this Grand Lodge and constitution of the Order, even to the issuing of new Warrants and healing of work already done, provided always that the rights of Lodges already recognised by this Grand Lodge be not in any way infringed.

That the Grand Master be authorized to order the foregoing to be communicated at such time as may seem expedient to him to those Grand Bodies that are already in fraternal correspondence with this Grand Lodge, and request their co-operation and assistance in maintaining the authority and supremacy of the Grand Lodge of Quebec, in the Province of Quebec, and vindicating the sovereignty of Grand Lodges in their respective territories.

The elections having taken place the Grand Officers were installed by Past Grand Master, Josiah H. Drummond of Maine, Bro. Graham retaining his place as Grand Master.

Our talented friend and R. W. Bro. F. G. Tisdall, of New York, before the closing of the Grand Lodge, was formally introduced as the faithful and able defender of the rights of the Body, and "was enthusiastically received;" which compliment he acknowledged in effective and eloquent terms. Our Brother was subsequently further complimented by an unanimous vote, making him an "Honorary Past Junior Grand Warden of the Grand Lodge"— an honor which he has faithfully earned, and a compliment which his friends will justly appreciate. The Grand Lodge was then closed in ample form, and subsequently sat down to an elegant banquet prepared for the occasion.

We have no room for the details of what occurred there, but the Brethren appear to have made a very pleasant time of it.

APPEAL FOR THE CHICAGO SUFFERERS.

M. W. Bro. Gardner has very properly and promptly issued the following appeal to the Lodges and Brethren of this jurisdiction, in behalf of the sufferers by the unparalleled and awful conflagration which has just laid Chicago in a mass of ruins, and turned her people suffering and penniless into the streets. We most sincerely trust that the appeal will not be in vain, but that it will be answered with a liberality worthy of the professions and the character of our Institution. We are happy to be able to state in this connection, that the Grand Lodge of this Commonwealth, at a special communication on the 16th, ult, voted the sum of $1000 for this purpose, and that the Lodges and

other masonic bodies in the state are generally moving forward in the same direction.

BOSTON, OCTOBER 10, 1871.

To the Master, Wardens, and brethren of our several Lodges :—

The terrible conflagration at Chicago, has thrown our brethren there into great need and suffering. They require the moneys of the Craft to give them food, clothing, and shelter. Upon receipt of this, please collect by subscription from the members of your Lodge, or vote from your funds such an amount as you can, consistently, and forthwith forward it to our Grand Secretary, Charles H. Titus, Masonic Temple, Boston, by whom it will be forwarded to our suffering, houseless, destitute brethren in Chicago. Let Massachusetts not be behind in this great work of Charity.

"Do good unto all, but more especially unto those of the household of the faithful.'

Fraternally,

WILLIAM S. GARDNER,

Grand Master,

Ill. Bro. Drummond, Grand Commander of the Supreme Council 33°, northern jurisdiction, has made an official call upon the Bodies of that Rite for aid for the relief of the sufferers at Chicago, and recommends that collections made for the purpose be sent to Dr. Vincent L. Hurlburt of that place.

M. E. Sir J. Q. A. Fellows, Grand Master of the Grand Encampment of the United States, has made a similiar call upon the Bodies under his jurisdiction.

The Masons of Pennsylvania, New York and other States are raising large amounts for the same purpose, Stella Lodge of Brooklyn, N. Y. giving $1500.

GRAND CHAPTER, U. S.

We do not learn that any business of much importance was transacted by this Body at its late session, except the election of its Officers, whose names were given in our last. "The principal point of interest, was the permission given to use substitutes in the R. A. degree, and the admission of P. G. H. Priests as members.

VISIT OF TRINITY COMMANDERY.

Trinity Commandery of Knights Templars of Augusta, Maine, numbering about seventy-five rank and file, with a fine band of music, made a very pleasant visit to this city and vicinity, as the guests of Hugh de Payen Commandery of Melrose, on Thursday Sept. 28th, making their head quarters at the Waverly House in Charlestown. On Friday morning they were waited upon by Hugh de Payen Commandery, to the number of One hundred and fifty, with Gilmore's Band of twenty-five pieces, and were escorted through several of the principal streets of that city, and thence to Boston, on a visit to the Masonic Temple. Returning to Charlestown at an early hour in the afternoon, the two Bodies with their guests, united at the Waverly House in an ample and pleasant banquet, at the conclusion of which Commander John B. Norton of the Hugh de Payen's Commandery called the Brethren to order, and in a few appropriate words introduced Sir Knight Benj. Dean, Right Eminent Commander of the Grand Encampment of Massachusetts and Rhode Island. He spoke briefly of his recent visit to Baltimore, where he had attended the great gathering of the Knights Templars of the United States, and referred pleasantly to the effect those gatherings and the interchange of hospitalities had on the order, and to the causes which had combined in ancient times to make this organization a necessity. The unbounded hospitality everywhere apparent among the brethren was not the only result of the organization. It teaches toleration. There were represented among them all shades of religions and political opinions, and yet the utmost harmony and good feeling prevailed, and this spirit of toleration, no where so marked as in Masonry, was essential to the support of every institution and in the up-building of every nation.

He was followed in neat and appropriate speeches by Sirs A. D. Knight, Commander of Trinity Commandery ; Commander elect of Hugh de Payen Commandery, Thomas Winship ; J. P. Woodward, Captain General of the Trinity Commandery ; L. L. Fuller, the first Commander of the Hugh de Payens ; Hon. William H. Kent, Mayor of Charlestown ; Daniel Allen, and Past Commander Foss, the band adding to the interest of the occasion by its excellent music.

As a fitting termination to the festivities of this occasion, a brilliant levee was given at the Masonic Temple at Wyoming, where the ladies had an opportunity to do their share in the entertainment of the guests. Gilmore's orchestra was in attendance, and a night was never spent more happily than by this merry company, embracing the beauty, wealth, fashion and culture of several of Boston's most favored suburban towns. A collation was spread for the company, and everything done to make the party what it was, a pleasant success.

On Saturday morning the visiting Sir Knights left for Home by the way of Dover N. H., where they were received by St. Paul Commandery of that city and reached Augusta in the evening. The visit was a very pleasant one to all parties engaged in it and both Bodies in their visit to the city elicited favorable and deserved commendation.

MEETINGS AT BALTIMORE.

The report of the Grand Master of the Grand Encampment of the United States was, says our Brother of the Keystone, " a most able and exhaustive document," from which he gathers the following notes:

Dispensation had been granted for new Commanderies in Arkansas, Montana, Maryland, New Mexico, District of Columbia, Florida, Nebraska, and Sandwich Islands.

Application had been made from London for a charter for a Council of Knights of the Red Cross, which was refused.

New Grand Commanderies had been formed in Kansas and Maryland,

Permission had been granted to resuscitate the Commandery in Charlestown, S. C.

He had decided that nine Knights entitled to a seat and vote in the Grand Commandery, constituted a quorum for the transaction of business.

That the D. G. M., G. G., G. C. G., have no claim to the office above them, and once having held the office, should not be re-elected to any of the three offices—that merit alone should be the claim to office of G. M. or Gr. Com.

That the G. Master, should alone be styled M. E., and when he retires from office he yields the title.

He suggested that Article 1, section 3, should be amended as regards titles and rank of officers.

That the Grand Master is alone authorized to promulgate the true work ; and recommends the appointment of a Grand Lecturer.

An amendment was offered to appoint all the officers below Recorder.

Balance in the treasury, $2198.

He suggested that every Knight pay an annual tax to Grand Encampment of five cents.

He recommended that Sir Wm. Stuart, Grand Master of England, be made honorary member of the Grand Encampment, with the rank of P. G. Master.

The deaths of Benjamin Brown French, Josiah Whittaker, E. T. Gill and others, was announced in a feeling manner.

There are 30.000 Knights Templars in the United States.

The Grand Encampment refused to make the Council Degrees a pre-requisite for the orders of Knighthood.

THE SCOTTISH RITE. In accordance with an invitation given by Kedron Lodge of Perfection, No. 1, to "all Masons having the degree of the Ancient and Accepted Scottish Rite," by Grand Master John M. Miller; the rooms of the "Grand Consistory of Maryland," corner of Baltimore and Holiday streets, were thronged from noon throughout the evening with visitors who had attained the degree which admitted them. They were received by John M. Miller, 33° Grand Master and Lt. Grand Commander of the Grand Consistory of Maryland, with an address of welcome, which was responded to by Sir Knight Thomas R. Austin, 33° of Terre Haute, Indiana, a member of the Supreme Council of the Northern Jurisdiction.

On Thursday evening the Supreme Council for the Southern Jurisdiction, gave an elegant supper at Barnum's Hotel to the Members of the Northen Supreme Council present in the city, including Ill. Bro. Josiah H. Drummend, Grand Commander of the Northern Council and thirty-one other Officers and Members. The Southern Council was represented by Ill. Bro. Albert Pike and ten other Ill. Brethren, Officers and members. Eloquent and forcible speeches were made by the two Grand Commanders and others. The meeting was an exceedingly pleasant one, and will contribute largely to strengthen the union of the two Bodies in the bonds of fraternal sympathy and friendship.

MISCELLANEA.

DEATH OF BROTHER PETER DUNBAR. — Col. Peter Dunbar died in this city on Saturday the 7th of October, and was buried with Masonic honors, from his residence, on Wednesday the 11th. His funeral was largely attended by his numerous military and masonic Brethren. Among the former was a large representation of the "Boston Lancers," a fine company of cavalry, of which he was one of its earliest commanders and most efficient supporters. The Masonic ceremonies were performed at Mt. Auburn, by Columbian Lodge of this city, of which he had been a member for twenty-five years. He was also a member of the Boston Encampment of Knights Templars, and during the trials of Anti-Masonry between the years 1826 and 1834, Masonry in Massachusetts had no truer friend or more faithful defender. He was an active business man, and was highly respected in the circle in which he moved. He leaves a family and a large circle of friends to sorrow over his sudden and unexpected departure He was seventy years of age.

CHICAGO: — We are happy to be able to state that the Lodges in this and other Masonic jurisdictions in the country are actively engaged in the collection of funds for the relief of the Brethren and their families, in Chicago, and that they are meeting with encouraging success. The results will be given hereafter.

RHODE ISLAND UNIVERSITY SCHOOL, NEWPORT. — We congratulate our worthy Brother E. R. Humphreys on the recent success of his pupils at the HARVARD Examinations. He is thus, in the prime of life, more fully confirming the very high opinions expressed by our most eminent University Professors, of his sound scholarship and ability as a teacher, when he was yet a young man. From an intimate acquaintance of several years we feel warranted, not only in commending him as a Brother well deserving of the support and confidence of all, but also in endorsing the opinion of our respected and reverend BRO. Wells, Rector of St. Stephens; "his family is of that well-ordered, refined, and cultivated character, which makes it a safe and happy home for boys."

DEATH OF HON. WM. M. TAYLOR OF TEXAS. — We are pained to learn from the *Family Visitor* (Houston) that P. Grand Master Wm. M. Taylor died at his residence in Crocket, Texas, on the 30th of Sept. In announcing his death the Visitor says — "Words can hardly do justice to the feeling of sorrow which this announcement will cause throughout Texas. First among his equals, a very Bayard in all noble qualities, no man in Texas was more widely known and loved. For nearly thirty years a leading spirit in the Grand Lodge of Texas, having enjoyed every outward honor in the power of the Fraternity to bestow; and better, having the heartfelt regard of every worthy Mason in Texas, his death makes a chasm which will be painfully felt for years.

ODD NUMBERS, VOLUMES, ETC: — To the frequent inquiries of subscribers whose sets or volumes of the Magazine are imperfect, we answer that we have on hand one complete set of the work neatly bound (thirty volumes), which is for sale. We have also several odd volumes, and a variety of odd numbers of most of the volumes, which can be had if wanted to complete volumes.

NEW VOLUME: — We commence with the present number the thiry-first volume of this Magazine, affording favorable opportunity to Brethren who desire to subscribe for the work, to forward their names. Secretaries of Lodges generally, are authorized and requested to act as agents for us, and to whom a liberal commission will be paid.

ST. JOHN. — In A. D. 312, Constantine the Great made a gift to the Bishop of Rome and his successors, of the vast palace of the Lastrans, a part of which he consecrated into a Cathedral, and dedicated it to St. John the Evangelist. May not this have suggested the dedication of Lodges to the same Saint, or may not the converse be true?

THE GRAND LODGE OF ILLINOIS held its annual communication at Chicago on the 3rd of October, at which 626 Lodges were represented M. W. De Witt C. Cregier of Chicago, was elected Grand Master, and R. W. O. H. Miner of Springfield, Grand Secretary.

EXPULSION:—Czar Jones of Detroit, P. G. H. P. of Michigan, has been expelled from Masonry by Ashlar Lodge of that city.

Want of Room:— We have occupied so much of our space the present month with the important report recently adopted by our Grand Lodge, and the laying of the corner stone of the new Post Office, that we have but little room for anything else. We do not however think this a matter calling for any apology, and believe that our readers will think so to if they will take the trouble to give these articles a careful and thoughtful consideration. The report is an exhaustive one, and ought to foreclose any further discussion on the subject of it.

Complimentary :— Our distinguished Brother Hon. John L. Lewis, Past Grand Master of New York, in a note to the publishers, discontinuing his subscription to the Magazine, for personal reasons, says-- "It is ilke parting from an old friend, for I have taken it over twenty years, and have no fault to find with its management or subscription price. * * * * I regard it as one of the *very best Masonic publications in the world*". The italicizing is our Brother's, and in view of the high source from which it comes, we value the compliment.

Our esteemed R. W. Rrother F. G. Tisdall, Honorary Past Grand Warden of the Grand Lodge of Quebec, and talented editor of the Masonic department of Pomeroy's Democrat, has the following on the same subject : —

The Freemasons' Monthly Magazine This, the oldest and from its commencement most ably conducted Masonic Magazine in the world, will on the 1st of November, next, commence its 31st volume. During the past 30 years our esteemed R. W. Br. Moore, has wielded the pen editorial, and each year has added to his fame as a reliable and conservative teacher in our Masonic Israel. The subscription price is only $2.50. As every good Mason should have it, we will state that the best way to obtain it, is by addressing C. W. Moore, P. O. Box. 2,937, Boston.

The Grand Lodge of Tennesee decides that non-affiliation does not deprive a Brother of his individual rights as a Mason but only of such additional rights as are required by Lodge membership, while it urges affiliation as a duty. It also recommends that the Grand Master give his official opinion on no questions, except such as a ctually exist before some subordinate Lodge, and which has been certified to him.

Presentation :— The Sir Knights to William Parkman Commandery of East Boston, had a pleasant reunion at their quarters in the early part of last month, the occasion being the reception of a rich and elegant banner, a present from the ladies, and two field flags, by Sir Knight Parkman ; at the conclusion of which the company sat down to a sumptuous banquet and closed with a ball. We are told the occasion was an enjoyable one, and that the Commandery is in a very flourishing condition.

National Freemason — Is the title of a new Monthly Magazine by Bro. Albert G. Mackey, the first number of which was issued on the first of October by Messrs. Mc. Gill and Witherow, Washington, D. C. Terms $3.00 per annum. The number before us is filled with a series of interesting and ably written articles, and we wish our Brother all the success in his new enterprise that he can reasonably hope for.

A Centenarian.— The centennial anniversary of the birth of Bro. Ebenezer Shaw of Sheshequin, Pa. was celebrated by his descendants, masonic Brethren and friends, at that place, on the 5th of September last. He was made a Mason in a Lodge at Tioga Point, October 20th, 1801, and has consequently been a Mason seventy years. He is probably the oldest living Mason in the country.

Freemason's Repository, is the title of a new Masonic Monthly sheet, published in Providence by Messrs. Ferrin & Hammond at $1.00 a year. It is a well-managed and interesting paper, and we wish it succes . Our contemporary is in error in saying that either of the Grand Lodges in Massachusetts before the Revolution derived its authority from the Grand Lodge of "Ancient Masons" at London.

Useful:— We are indebted to Messrs. Munn & Co. publishers of the Scientific American, New York, for a neat little bound volume containing the complete census of 1870, &c, together with the new Patent Laws in full, with forms and directions how to obtain copyrights &c.; also a large variety of information, valuable to mechanics, engineers, &c. To be had of the publishers, New York. Price 25 cts.

The Grand Lodge of Berlin, Prussia, has refused to recognise the so-called Rite of Memphis, on the gronnd that it is Anti-Masonic in its tendencies. It is a vile cheat whatever its tendencies may be.

THE

FREEMASONS'

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THE PLACE AND VALUE OF TRADITION.

The close of the last century, and the commencement of the present, were strongly marked by a spirit of skepticism, which at first directed its efforts through the pens of Voltaire and similar writers in France, and Payne and his sympathizers in England, to the overthrow of religion ; and, secondly, urged Niebuhr and his followers to discard in the examination of history, all **tradition** as utterly valueless and unworthy of any consideration on the part of the historical investigator. The same proud self-sufficient spirit of doubt and denial led scholars like Wollff in Germany, to dispute, and finally to deny altogether, the long received belief which had ascribed the composition of the Homeric Poems to Homer, and to assert that "the blind old man of Scio's rocky isle," was merely the offspring of the imagination of legend-inventors of a distant age.

Within the last half century a reaction has taken place — a better and wiser spirit has taken possession of the minds of thoughtful men, in every department of religion, science, history and literature.

The terrible and disgusting era of blasphemy, licentiousness and wholesale murder, which was the natural and logical result in France of the skeptical and infidel opinions of Voltaire and his followers, opened men's eyes to a clearer perception of the fatal tendency of such principles, and a short experience of their degrading and fatal consequences sufficed to overthrow the foul "Goddess of Reason" and restore revelation and the acknowledgment to God and His laws to their rightful place of supremacy and honor; in all but the breasts of a corrupt and vicious minority.

The critical and doubting spirit of Niebuhr, although allowed to run riot in an excess which, in the end, detracted even to an undue extent, from his great and well-won reputation, still was useful, for a time, as a counterpoise to the inconsiderate and weak credulity which had marked the works of many preceding historians, modern and ancient. But, when from being the calm and keen investigator and critic of truth, he advanced to the position of an assailant of *all* ancient history or tradition, except such as could be authenticated by *documentary* evidence, and clear continuous proof, his influence, as an historical authority, was speedily weakened, in the estimation of those most capable of forming a right judgment, on all that concerns the elucidation and composition of history. His absolute disregard and denial of the old Roman traditions, was not merely a shock to the ideas and feelings of those, of whose school-creed they had formed an essential and prominent part— (*that*, as a trial, we must willingly submit to, if TRUTH demands it) —but was an evidence, in the *reckless* and *extravagant* way in which it was exercised, of a ruthless iconoclastic spirit, which did not hesitate to root up many beautiful and precious flowers, while claiming to clear the field of history of a few noxious weeds. His course in this respect, bore a striking analogy to that of the extreme Calvinistic Reformers of the sixteenth century, who, in their blind zeal to clear away the incrustation of errors with which Popery had, through the centuries, been covering and concealing the pure and chaste fabric of the Christian church, tore away arch, and architrave, and column — all that was graceful, and grand, and æsthetic, and left but the walls of a bare conventicle, and the tenets of a cold cautious system of religious dogma, to embody *their* idea of the restored, pure, living, glowing church of the FATHERS and APOSTLES.

The traditions of the many hero-names of Roman history were doubtless, in the long course of time, much altered, colored and exaggerated; but of them as well of the old hero-tales of other nations, thinking men have now decided that there is much more sense and logic in believing them to have had some true and solid foundation in fact, than in supposing them to have been *in toto* the idealistic and romantic conceptions of an uncultivated people.

In like manner, while the obscuring and corrupting influence of the Dark and Middle Ages had, at length, by the beginning of the sixteenth century, covered the principles and practice of the once pure Church of Rome, with such an overgrowth of superstition as almost to hide from view the chaste and noble edifice beneath,— and had so altered, added to, and distorted, many of the traditions of the early church, as to render them almost unrecognizable — the original structure still lay down there, strong and indestructible, and only waiting to be relieved by wise and skilful hands, of the superincumbent mass of rubbish, beneath which it lay oppressed and crushed. At the base too, of those exaggerated and highly colored "Lives of Saints," and other church traditions, there was a no less real and sound substratum of historic truth, capable of affording — and which, under the hands of the more rational Reformers has afforded — most valuable lessons to Christians of the present day, even in their dim and scanty portraitures of the Christian life of old.

The lesson to be derived from all this is, that in our treatment of TRADITION, as of most other things connected with man and his acts and history, "the middle way is ever the safest." "*In medio tutissimus ibis,*" wrote the wise Roman poet 1900 years ago, and his maxim is still a golden one.

To accept *all* traditions, without due inquiry into their probability, intrinsic worth, and collateral claims to authenticity, would be purile and weak: but it is no less so, and indeed totally unfair, illogical and subversive of all fair principles of critical inquiry to reject — condemn without trial — all but such as are attested by regular records.

Yet *this* is precisely what certain Brethren in this country, imitating the unwise and inconsiderate example of others in Europe, are this day seeking to do, in regard to the traditions of Masonry. Bent apparently — and we fear not always for a worthy object — upon convincing the world at large that Masonry is but a thing of yesterday — the creation of a few speculative minds of the early part of the last century — they are for refusing, and urging others to refuse, all credit to any traditions or historic evidences, except the *actual records* of Lodges.

In pursuing this course, they must either forget, or wilfully ignore the fact, that the very constitution of our Order, and the perils with which it was environed, during many ages, in Europe, rendered the keeping of such records extremely unwise and dangerous, not to say often quite impossible. Secret societies, in all ages and countries, have always been compelled to be extremely careful in this matter. To select one example out of many that readily occur, does any historic scholar doubt the existence of the ELEUSINIAN MYSTERIES in ancient

Greece, because no records of their manner of celebration have been found in Grecian literature? or, again, would not the ridicule of all accomplished historians and antiquarians be the just punishment of him who should, for the same reason, deny the *esoteric* doctrines of the great Greek philosophers, and of the Brahminical and Egyptian priests?

But we must defer the fuller discussion of this important subject to another opportunity; but meantime — convinced ourselves by long and careful investigation, that the great body of our traditions are worthy of *belief* and *acceptance* — convinced, as we have indeed proved on many occasions, that the theory of Freemasonry's having originated in 1717, is not only untenable, but (we repeat emphatically and advisedly) ridiculously baseless and unjustifiable — we would most earnestly and affectionately urge our Brethren to cling firmly to the "old landmarks," and the good old traditions of our Order. The purity, elevation and benevolence by which those traditions are inspired, are the best and most convincing proofs, to every true Masonic heart and mind, of their authenticity and value. Strip Masonry of the great and good principles which it is *their* main purpose to inculcate — Reverence to God — Love to Man — and you do not merely rob it of its noblest and highest ornaments — the true insignia of its royal pre-eminence and power; but you dethrone the true and lawful monarch, and wickedly elevate in his stead a graceless, godless usurper, unworthy alike of the respect and reverence of man, and of the protection of Him — the Supreme Architect of the Universe, whose favor and fostering care have hitherto conferred upon our Order so much of prosperity, usefulness and honor, as the benefactor of humanity.

THE DISCIPLINARY POWER OF MASONRY.

The disciplinary power of Masonry is both general and local. It is general when called into action for the correction of offences that are not necessarily of a local character, but affect the general interests of the whole Fraternity; as the violation of those universal laws, obligations and duties, the abnegation or wilful disregard of which tends to bring discredit upon the government of the body. It is local, or personal, when the character of an individual Brother is so debased by his own acts as to injuriously affect his relative personal duties. In the first case, the offender may be held responsible on charges preferred by any member of his Lodge, knowing the facts, or on the complaint of the Master or other officer of the Lodge of which he is a member, or in default of affiliation, of any Lodge within whose jurisdiction he may reside. In the second case, being entirely local or personal, the complaint should be made by the aggrieved party in person and in writing. In both cases the complaint should be predicated on definate and precise specifications.

Controversies growing out of business transactions with parties outside of the Order, cannot properly be brought into the Lodge, except in cases where, by conviction in the criminal courts, or by their notoriety and demoralizing influence on the personal character of the offending Brother, the continuance of his Masonic relations would implicate the character of the Lodge to which he belongs or the Fraternity at large. But such cases should never be entertained except from positive and pressing necessity. It is safer and wiser to leave them to the action of the civil courts, where they properly belong. If they cannot be so reached Masonic law will generally be found inefficient for the purpose. Besides, the admission of such a practice would be pregnant with so much of evil, as to expose the Lodge to frequent and unnecessary dissensions. It should however be borne in mind that there are many and important differences between the penal laws of Masonry and those of the civil courts. The trials in both are frequently conducted on widely different principles and are governed by different rules of proceeding. The object of both is, in theory, to elicit the *truth*, but the practical result of the latter too often falsifies the theory, while in the former it rarely fails to accomplish its purpose. The reason is that Masonry, in its judicial investigations, is not restricted and controlled by the technical rules of the civil laws, through which the accused is too often enabled to escape conviction, and the innocent is made to suffer. In view of this fact, it has been claimed by some intelligent writers on Masonic jurisprudence, that conviction in the civil courts is not in Masonic trials always to be received as absolute proof of guilt, nor is acquittal to be received as positive evidence of innocence. In all such cases however, the testimony elicted before the civil courts is admissible in any subsequent prosecution of the case by the Lodge or other Masonic tribunal; where it may be confirmed, or otherwise, by new evidence, not admissible under the more exacting rules of the civil law.

OUR BRETHREN IN CHICAGO.

We cannot better describe the losses and the personal sufferings consequent thereon, of our Brethren by the late destructive fire in Chicago, than by saying that they have lost their all, and been reduced from opulence and comfort to penury and distress. We have seen it stated that there were eight or ten thousand Masons in the city, most of whom having families. Taking this as the date it may we think be safely assumed that there are not less than thirty thousand persons, men, women, and children, among the sufferers, who have especial claims upon the sympathy of Brethren of the Masonic Fraternity. We are gratified to know that our Brethren in all parts of the country have contributed and are still contributing liberally to the relief of the great mass of the sufferers without distinction. But the calamity presents a case which appeals directly to the fraternal sympathies of our Lodges, *as such.* It is a strong case of Masonic suffering, and irresistibly pleads for the highest exercise of Masonic charity. There are few Lodges in any part of the country whose treasuries are so low that they cannot afford to contribute from one hundred to five hundred dollars each in an emergency having so strong claims upon them. We desire not to be understood as intimating that our Lodges are in any sense remiss in the generous work before them. We know that large sums have already been collected in the larger cities of the Union, and that the Lodges in the interior, with less means, are contributing liberally to swell the aggregate, but the need is great and imperiously calls for corresponding effort for its relief.

We learn that every Masonic hall in the city was destroyed. The old Temple on Dearborn, between Randolph and Washington Streets, originally occupied by all the Masonic Bodies in the place, but recently by Lafayette Chapter, Chicago Council, Apollo Commandery, and the Scottish Rite Bodies, was destroyed, as also are Blaney Hall, a place of beauty, and the home of Blaney, Turner and Ashley Lodges, also Oriental Hall, one of the finest in the country, where Oriental Garden City, Wm. B. Warren, Waubansia, Germania, and Chicago lodges met, is no more. The new and splendid Blair Hall, on La Salle, between Madison and Jackson, occupied by Dearborn, Blair and Bigelow Lodges, is also gone.

And Kilwinning, Covenant, Keystone, Lincoln Park Lodges, Corinthian Chapter and Bernard Commandery, on the north side, are without homes. Perhaps their records and charters are saved, but we fear the worst. Fifteen lodges, two Chapters, one Council, two Commanderies, and the Scottish bodies burned out in one awful fire !

Our Brethren, (says Bro. Reynolds in the Trowel) with their wives and children, who are homeless, shelterless, penniless, and out of all employment, can be counted by the thousands.

The Trowel also informs us that the M. W. Grand Master, Bro. D. C. Cregier, lost the accumulations of twenty years. He is left utterly destitute, with a wife and six children, and loses all his scientific and Masonic works, splendid instruments, and his working apparatus. His family did not even save their clothing. His resources are will, knowledge, strong manhood and a good profession.

But it is not worth while to cite particular cases where all are equally distressing.

GRAND LODGE OF HAMBURG IN NEW JERSEY.

We regret to learn, as we do from an official communication from the Grand Master of New Jersey, that the Grand Lodge of Hamburg continues to persist in her illegal and unmasonic purpose of depredating upon the lawful jurisdictions of the Grand Lodges of this country.

We regret this the more, because, after the earnest and repeated protests of the Grand Lodge of New York (whose jurisdiction she has violated in a similar manner), already laid before her, her persistence in the unauthorized course she is pursuing, indicates a spirit of defiant obstinacy and insolence, wholly inconsistent with the character and duties of a Masonic Power. The simple fact that the two Lodges she has unwisely and presumptuously assumed to place in the city of New York, are held by the Grand Lodge of that State, and by the whole fraternity in America, to be irregular bodies, which no loyal Mason in the country can recognize, but is bound by his obligations of fealty to repudiate as unworthy of fraternal sympathy, should be a sufficient intimation to her that the continuance of the exercise of such unwarranted powers, is only calculated to annoy the fraternity here, and to hold herself up as a body unworthy of the respect and consideration due to her position as a ruling Masonic Power. She ought to understand that she cannot succeed in a course so wholly objectionable and offensive to her brethren on this side of the Atlantic, and that the inevitable consequence must be, to place her more effectually than she now is, in the unhappy relation held by the Grand Orient of France, for a similar dereliction of duty.

The communication of the Grand Master of New Jersey announces that a Lodge has recently been established in the city of Hoboken by authority of the Grand Lodge of Hamburg, under the name of "*Lodge Beton zum Licht, No.* 3," and he "fraternally invites the co-operation of all the Grand Lodges of the United States, with which this Grand Lodge (of New Jersey) holds amicable intercourse, in resisting this renewed disregard of well established Masonic Law, and invasion of territory, masonically occupied, on the part of the Body claiming to be Masonic, known as the Grand Lodge of Hamburg." This invitation will, as a measure of self defence, be promptly and unanimously answered by every Grand Lodge in this country, and thus all intercourse between them and the Grand Lodge of Hamburg and its affiliates will be insisted upon more rigidly and generally, than heretofore. This, we repeat, is a result to be regretted, but it is inevitable, unless the latter body shall retrace its steps and abandon its mistaken policy.

NEW SCHEME OF LIFE INSURANCE.

Our Brethren of Tennessee have organized a system of Life Insurance, for their mutual benefit, which to say the least of, it is, so far as we know, original and unique in its general features. The company was chartered by the Legislature in 1869, as a purely charitable and benevolent association, and went into operation in that year. The plan of it is as follows: — Any man or woman between the ages of fifteen and sixty-five, that can pass the medical examination common to Life Insurance, can become a policy-holder by paying $12 50. Upon the death of a member (policy holder) the surviving members are assessed $2, which is the amount paid to the widow or the beneficiary of the deceased member, thirty days being given to pay in the assessment of $2, after due notification. When the association numbers several thousand, they will be classed according to ages, viz.: all between the ages of 15 and 25 years, in one class ; all between 25 and 35 years, in another, and so on up to 65 years, which is the limit ; and every class to be carried to 5,000 members ; then a policy will be worth $10,000. Until that time, each will be worth double the number of dollars as there are members of the class. When one class is full and another is being formed — in other words, when the association begins its classification — members of a class only out of which a death occurs, will be assessed the $2. $8 out of the $11 50 constitutes a sinking fund to provide for the delinquencies of members, and said fund is loaned on interest, the interest accruing therefrom after defraying expenses, coming back to the policy holders in the way of dividends. The company now numbers over 1000 members, and is increasing rapidly. A policy is therefore worth to-day over $2,000, and will probably be worth $10,000, within the next year. According to American insurance mortality experience, 30 will die annually out of 5,000 persons. If this be true, $60 per annum would have to be paid in order to keep up in this association a policy of $10,000.

We are not sufficiently well acquainted with the laws and practical operations of Life Insurance, to give any reliable opinion on the assumed advantages of the above plan over the system in more general use, but it impresses us favorably, and may be worthy of the consideration of our Brethren in other States.

GRAND COUNCIL R. & S. MASTERS, NEW BRUNSWICK, DOMINION OF CANADA.

To the fraternal kindness of Brother Tisdall, the editor of Pomeroy's Democrat, we are indebted for the following :—

"The Grand Council of New Brunswick, assembled at Masonic Hall, St. John, New Brunswick, on the 30th ult., M.·. Ill.·. Comp.·. J. C. Hathaway 18° in his address from the Grand East, alluded to the formation of the Grand Council of Ontario, and recommended fraternal recognition, &c. M.·. P.·. Comp.·. Robert Marshall, 33°, presented his credentials as representative of the Grand Council of Missouri, and was received with full honors ; and subsequently as proxy for Rt.·. Ill.·. Comp.·. Robert Ramsay, 32°, who was unable to be present; he presented Comp.·. Ramsay's credentials as Grand Representative of the Grand Council of Ohio, and was cordially welcomed. The following resolution was unanimously adopted :—

Resolved.— "That Grand Council cordially welcome Ill.·. Bro.·. Robert Ramsay 32°, as representative of the Grand Council of Royal and Select Masters of the State of Ohio, near this Grand Council, and elect him a permanent member of the Grand Council of New Brunswick."

The Grand Council also elected M.·. Ill.·. Comp.·. T. D. Harrington, 33°, and R.·. Ill.·. Comp.·. W. J. B. Mac Leod Moore, 33°, Honorary Members with the rank of Past Most Puissant Grand Master.

The following resolution, showing a highly liberal and fraternal spirit, was then unanimously adopted :—

Resolved,— "That Grand Council hereby extend a cordial welcome to our sister Grand Council of Royal and Select Masters of Ontario, and appoints M.·. P.·. Grand Master, Ill. Bro. T. C. Harrington, 33°, Representative of this Grand Council near the Grand Council of Royal and Select Masters of Ontario."

Grand Recorder, Rt.·. Ill.·. Comp.·. D. R. Munro, 18° was unanimously elected M.·. P.·. Grand Master, and Ill.·. Comp.·. A. T. Goodwin, Grand Recorder."

Cryptic Masonry may now be said to be placed on a firm basis in the Dominion of Canada. It is the first Masonic Body in Ontario, that appreciated the absolute necessity of allowing each Grand Body to have its own State or Provincial Supreme authority. We wish the Grand Councils of New Brunswick and Ontario every success.

WHAT CONSTITUTES A PAST MASTER.

DEAR BROTHER MOORE.—The question as to what constitutes a Past Master was virtually introduced in the Grand Lodge of Virginia, at its last session by a decision of the Grand Master: viz. that "the installation of a Master elect of a Lodge, followed by immediate resignation, will not entitle him to the rank of a Past Master who has not actually passed the Chair." In opposition to which ruling the Grand Lodge adopted the following, as reported by the committee to which the subject was referred. "Your Committee are of opinion that a Master elect who has received the Degree of Past Master and, been subsequently installed as Master of a Lodge is a Past Master without regard to the length of time he may have occupied the chair."

The point in this discussion is really whether the oath of office and the formal ceremonies incident to the installation of a Master, independent of the constitutional term of service, are of themselves sufficient to constitute the recipient a Past Master. In the decision of the Grand Master there are two allegations ; one, that the ceremonies inducting to office do not make a Past Master, and the other, that to insure that rank there must be, in addition to the ceremonials, an occupancy of the office and a personal compliance with its duties, for a full constitutional term. Both of which positions are unquestionably correct. It seems to be a fair logical deduction, that where the constitutional regulations make the election annual, the term of service is for one year, and as the introductory ceremonies are also provided for, the acquisition of both is necessary to secure the emoluments of the office.

The practice of annual elections of officers in subordinate Lodges was probably established as a regulation early in the last century. It may possibly find its source at the annual gathering of the Craft to choose a Grand Master, even before a Grand Lodge originated. At any rate, be that as it may, it has now become a universal custom with the Craft, modified only by a difference of opinion regarding the length of time a Master should remain in office, before he is entitled to the benefits arising therefrom. While the right to resign a stational office is conceded by some Grand Lodges, it is denied by others and its awards withheld. There are very few instances, however, where the ruling so perfectly cuts off the necessity for personal service, and empowers the creation of Past Masters by a mere formal ceremony, as does this of Virginia. These conflicting regulations are more the result of diversified opinions and unscrutinized customs, than of any disposition to do violence to any old Masonic rule, and really grow out of a misconception of a well defined fundamental principle in Masonic government. But still a deviation from the original design, however innocently fallen into, rarely ever adds strength or beauty to the institution. While the power may lie in a Grand Lodge to determine the prerequisite to Pastmastership, its right to violate any principle of Masonic law or usage in doing so, and particularly when its origin may be traced, as in the present case, to the earliest system of Masonic Government, is very questionable. It would be more desirable if the usage in this particular was more uniform: its incongruity not only leads to some embarrassment, but breaks in upon the harmony and symmetry of the Masonic system. In some instances, the various rulings and laws diverge so sharply, as almost to preclude the probability of a reconciliation of these conflicting views ; nor can relief be expected from this anomalous condition, unless by a general impulse the subject receives the calm and deliberate judgment of an enlightened brotherhood.

Among the ancient charges is this. "No brother can be made a Warden until he has passed the part of a Fellow Craft; nor Master until he has acted as a Warden ; nor Grand Master unless he has been a Fellow Craft before his election, who is also to be noble born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect or other artist, descended of honest parents, and who is of singular great merit in the opinion of the Lodges, and further that in selecting a Deputy, the Grand Master is to choose a brother who must be then, or must have been formerly, the Master of a particular Lodge. * * *" It is evident from this special charge that merit and practical service are made a *sine qua non* to official positions ; no more initial ceremony could substitute its potent demand for physical duty and moral worth. Language more cogent could scarcely have been selected to emphasize the design of the Craft of that day, to secure a proper appreciation of an official station by the occupant, and the responsibility resting upon him for fidelity and assiduity in the personal discharge of his duties.

The natural tendency of the doctrine of the Virginia Committee is, to empower a Lodge on the evening of the election, if it sees fit to confer the honor, to pass any number of Wardens and Masters, it has the time and subjects to operate upon. Under a certain condition of things in some localities, this would be a most dangerous liberty. As startling as such a proposition may be, its conclusion is inevitable. Nor is such an idea preposterous; doctrines equally strange, hurtful and absurd have been carried into practice, and their damaging effects realized. The Grand Lodge of Virginia makes the elections in its subordinate Lodges annual, and provides for filling any vacancy which may occur, but there appears to be no Regulation securing the benefits of the office against forfeiture, should the officer relinquish his duties before the termination of his official term. In consequence of this omission the benefits of the office are accorded to him by a local usage; there is no statute under which he could take refuge and claim the benefits as a right, should any questions arise as to his title to the privileges. The decision of the Grand Lodge in the case under review, has no constitutional Regulations to sustain it, beyond the force of a custom. The context of the Constitution is more strongly against it than in its favor. The annual elections fix as a consequence a yearly term of service, and although a remedy is provided, to relieve the Lodge from any embarrassment should any exigency arise, the object of the Regulations is to keep the Lodge in a healthy working trim, not to heap honors on such as may be derelict in duty. The tenor of the Constitution establishes this reasonable position. Where ever the terms "Master" and "Lodge" appear in it, may be traced the design of the law to enjoin upon the Master his personal attention to the duties of the office during the elective term; for instance, he is made the responsible custodian of the Warrant; he is to preside in the Lodge during its sessions; he is to exercise its executive functions; he is held accountable for its lawful transactions; he is to become proficient in the work and lectures, and during his term of service holds membership in Grand Lodge. These duties and responsibilities are indicative of a personal identity with them, and mean action, and faithful labor. The Master's official obligation, although encumbered by extraneous immaterial matter, enforces an individual application, and brings more vividly to view the responsibilities consequent upon his new relationship to the fraternity and Institution. Very many of our intelligent brethren overlook these items which so forcibly strengthen the argument of practical service, and indulge the impression that the ceremonies incident to the installation, are of themselves ample to create a Past Master, and thus impart to their theory vital reality.

The correctness of the term "Degree" as applied to the initial installation ceremony is very questionable even with its prefix "honorary." It would be questionable in a Collegiate sense, if intended to carry therewith any mark of distinction. If there was any ceremony attached to the adminstration of the Masters oath of office originally, it is not at all probable it was classed as a Degree. It assumed that character after it was incorporated among the Degrees of the Chapter, as a prerequisite to the Royal Arch Degree. So far as the present generations may date back their personal knowledge in this matter, it is probable they have known no other form than the one at present in vogue. Many are familiar with its traditional history and ceremonial, but the oldest, who may be with us now, is scarcely old enough to have been Masons at the period when this new American work was first introduced, hence it is reasonable to expect a bias in its favor. It is principally its inconsistency, which renders its historical authenticity doubtful, and its utility questionable. It is generally known that when the Royal Arch Degree was under the control of subordinate Lodges, none but those who had regularly passed the Chair was eligible to it. That test of eligibility being originally an essential element in the qualifications of Candidates to that Degree in those bodies, it was deemed equally necessary to those seeking the Degree in Chapters upon the organization of Royal Arch Masonry. The success of the latter depended principally upon the quantity of material it could obtain to operate with. This demand could not readily be supplied. Past Masters were not made in a day, they were of a yearly production, and but here and there dotted a jurisdiction. To overcome the technical obstruction which this barrier interposed to its progress, the Past Masters Degree was constructed, when any number of nominal Past Masters were created, thus facilitating the passage of hundreds to the Royal Arch Degree. Of course to impart to this ceremony the character and tone of a Degree, there must be an imposing form, and a consistent history; both were found and elaborately decorated by the prolific imagination of the projector. This degree symbolized the service of a Master, covering the whole period of his official existence, beginning with the initial ceremony of installation and ending with his descent from the Chair. The term Past Master's Degree therefore, is perfectly consistent when applied to this Degree, when conferred in a Chapter; not so, however, when applied to the initial form given to the Master elect, before he enters upon the duties of his office.

It is scarcely probable that any one who received the Chapter Degree, in the early period of its history, ever appropriated to himself any virtue from it beyond its nominal title. The recognition of such, as Past Masters, was left for the erroneous construction of some of the brethren, who received it at a more recent date, through a misconception of the intent and character of the Degree. It is no part of York Masonry, and should receive no consideration as such from the fraternity. Whatever ceremonial may be found connected with the oath of office, was taken from the Chapter degree. If the object is to furnish by a Degree some means of identifying Past Masters, it would be more consistent to create a form of ceremonial for that purpose. I do not propose such a scheme, but it may be done with as much propriety as was the present form, some sixty or eighty years ago, and, I was going to say, with as little harm, but that fancy was not intruded with impunity. It fastened upon the Craft an error not easily removed or battled with; it created a new doctrine; established fixed prejudices; diverted a reasonable and legitimate usage, and has driven in an entering wedge, calculated under less favorable circumstances, to sever the tie uniting a Mason's tenacity to the ancient laws and customs of the Order. The assumption of this article is that the inaugural ceremony of a Master is not a Degree; that if it is a Degree, acquiring it does not constitute one a Past Master; that to become a Past Master, a Master has to serve out the full term to which he was elected, and that in every case where the Regulations do not expressly award the past honors to a Master for an unfinished term, he is not entitled to it by implication, but must remain in the discharge of his duties to the end of the first year of his election.

Yours in fraternal love. D.

ANTI-MASONIC SLANDERS.

A correspondent of the Cleveland, Ohio, Herald, writing from Oberlin in that State, under date of Nov. 3, has the following, which sufficiently indicates the madness and folly of the clerical fanatics at the west, who are doing their best (if they are capable of doing any good, which is doubtful) to create an Anti-Masonic party in that region of the country. They have been at work at the business for some years past, and ought to have learned by this time, that their chances of success are not very encouraging. Masonically speaking, we care very little about them or their slanders, and give the following merely that our readers may see the fanatical spirit by which they are actuated:—

> The Anti-Secret Society held its regular monthly meeting in the First Church Chapel on Tuesday evening, according to notices given from the pulpit on the Sabbath previous. There were only a few faithful ones present, whose zeal in the good work is far in advance of their knowledge, and the question under consideration to be discussed and settled was whether they could vote for Masons. Some of the reverend gentlemen present were not quite positive upon the point, while others were decisive — no doubts or fears. Masons were dangerous men, take terrible oaths, shield each other in crime, and are unworthy of office or trust or confidence in any manner shape or form. The case of the notorious Cox, the colored criminal lately sentenced in our County Court to nine years in the Penitentiary, was brought up to illustrate the unworthiness of Masons who hold office. The father of Cox, a black man, is said to be a Mason; the Marshal, a white man, is also a Mason. Young Cox, the criminal, has once or twice before escaped from justice, all through the horrid Masonic oath system, by which Masons are bound together, or by which the white Mason is bound to the (clandestine) black Mason. This is the gist of their reasoning. It is well that so few here make such a monthly exhibition of their gross uncharitableness and folly.

DEDICATION AT FITCHBURG.

The elegant rooms recently fitted up and furnished in the new and fine architectural granite edifice known as the Savings Bank Building at Fitchburg, for the future accommodation of Aurora and Charles W. Moore Lodges, the Chapter of Royal Arch Masons, and Jerusalem Commandery of Knights Templars, were appropriately Dedicated on the 23 of Nov. to Masonic purposes, by R. W. Bro. Wm. F. Salmon, P. G. W., assisted by a full board of Officers, organized and acting under a special commission of the M. W. Grand Master, as a Deputy Grand Lodge. The occasion was one of peculiar interest to the Brethren interested in the enterprise, and was largely attended by them; there being not less than three hundred of the different orders present. The ceremonies were admirably well performed, and being in strict accordance with the authorized ritual, need not be repeated here. At their conclusion, R. W. Deputy Grand Master Salmon delivered the following neat and appropriate address, a copy of which we are kindly permitted to lay before our readers:

ADDRESS.

Brethren of Aurora and Chas. W Moore Lodges:

The formal ceremony of dedicating your beautiful Hall, has been completed according to the usages and customs of the Craft, but I cannot allow this opportunity to pass, without giving you a few brief thoughts suggested by this important event; for I deem the ceremony of Dedication no idle and unmeaning one, but if rightly considered calculated to make a deep and lasting impression upon the minds of all present.

Let me briefly rehearse the ceremonies and comment on them in course.

First, CORN, an emblem of nourishment, was poured on the Lodge, signifying that we should ever cherish and nourish those principles which have been given for the rule and guide of our conduct; that they should be sown into the inner life, even as the grain of corn is sown in the ground, so that ultimately, in the proper season, they may spring forth and bear abundant fruit.

Then we proceed in the name of the great Jehovah, the good God, whose eye is ever on the children of men, and whose tender mercies are over all the works of creation, the good and the evil, the just and the unjust. Here we are reminded of the universality of our Institution, which spreads over the whole face of the earth, and embraces men of every country, sect and opinion.

We arraign no man's political ideas, we interfere not with his religious creed. To his country and himself we leave the one, to his conscience and his God we commit the other.

Inhabitants of hostile countries, men separated from the land of their nativity by intervening oceans, assemble at our festive meetings and present their votive offerings upon the altar of Masonry. All their prejudices and opinions which might disturb the peace and harmony of the Lodge, are left as useless incumbrances, at the door. They re-enter the world better prepared for its duties and avocations. The Christian returns to his temple, the Jew to his synagogue and the Mahometan to his mosque, all children of the one God, and thankful to Him for the privileges of an Institution which affords them an opportunity to meet together upon a common level.

Having scattered the *Corn*, and invoked the presence of the Great Jehovah, we dedicate our Hall to FREEMASONRY; an institution cœval with civilization and anterior to its history. Consider how those stupendous works which excited the wonder of the ancient world and formed an epoch in history, have ages since mouldered into dust: but this moral edifice, joining the vigor of youth, to the maturity of age, has outlived their glory, and now mourns their fall.

Few are the works of art, and still fewer the works of genius, that have escaped the ravages of time, and the ruthless attacks of barbarians. The memorials of liberty, have been as mutable as the vestiges of slavery, and not a solitary stone now remains of those monuments erected at Marathon and Thermopylæ, to commemorate the heroic deeds which secured freedom to Greece, and deathless glory to her history. But far different is the picture which our society presents. From a weak and feeble beginning, it has arisen to a gigantic stature, unprecedented in the annals of the world.

Founded upon the eternal pillars of charity and benevolence, its arch has spanned creation and its walls have encircled the whole family of man.

My brethren, it should be with emotions of joy and pride that you reflect upon your connection with a society which has been so long established, and which has been the means of accomplishing so much good in the world, and here in this new Temple you should dedicate yourselves anew to faithful service in its behalf.

We next pour on WINE as an emblem of refreshment, reminding us that while labor is important and essential to the accomplishment of everything of note in this world, yet the season of rest and refreshment is also requisite, and in that season, we should give cheerfully of our abundance to make glad the hearts of our fellow men, and do all in our power to cheer the sorrowful.

Then in the name of the Holy St. John we dedicate to VIRTUE. In thus using the name of St. John we ought not to be accused of Sectarianism, for as Bro. Mackey says, "his name is used masonically not as a Christian, but as an Eminent Mason; not as a saint, but as a pious and good man; not as a teacher of a religious sect, but as a bright exemplar of all those virtues which Masons are taught to revere and practice*

Lastly, with hearts overflowing with gladness at the successful completion of our work, we pour on the OIL, which symbolizes prosperity and happiness, and in the name of the whole fraternity dedicate to UNIVERSAL BENEVOLENCE.

Consider, my dear brethren, the importance of this ceremony.

The whole fraternity from East to West, from North to South, are here summoned, and in their name and behalf we dedicate this Hall to CHARITY, which I think may be considered a comprehensive term for universal benevolence.

Charity, the first of Christian graces, which extends beyond the grave through the boundless realms of eternity; *Charity*, which can raise a fallen brother even though a frowning world has seemingly crushed him to the dust; *Charity*, which can cheer a brother's heart when unpitying friends have passed him heedless by: *Charity*, which can wipe the tears from sorrow's weeping eye, restore the fading blush of health to the woe-worn cheek, and give the welcome grasp of friendship, to the wandering child of poverty and distress, here within these walls, solemnly dedicated to thy service, may you ever find a welcome resting place, in true masonic hearts.

The votaries at the Masonic shrine, here erected, assemble under names of peculiar significance.

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*We do not assert to this view of the subject — *Ed.*

Aurora, bright goddess of the morning, whose coming gives relief from the shadows and darkness of the night, first here diffused the masonic light, which has culminated in this beautiful temple.

From her loins sprung *Chas. W. Moore*, to assist and strengthen (as did Hiram of old at the building of the first temple) — fit namesake of him, who, to the Masonry of the new world, has proved a pillar of strength in every time of trial and emergency, and who now, in the fulness of years, ever stands ready to bear the burden and heat of the day, equally with the youngest and most ardent lover of our Institution.

Then to those who desire to press onward and upward over rough and thorny paths, following in the footsteps of those valiant ones of old, whose ambition it was to rescue and hold the Holy Land from the possession of infidels, the Christian mason can find in your *Jerusalem* that "happy home," where masonry blended with christianity, gives the fullest scope for all that is charitable, valiant and magnanimous within his breast.

May the brightness and cheerfulness of *Aurora*, the unswerving fidelity of *Chas. W. Moore*, with the beautiful and sacred associations which cluster around the name of *Jerusalem* ever make this Hall the abode of true and faithful Brethren, "among whom no contention shall ever exist, save that noble contention, or rather emulation, of who best can work and best agree."

Finally in the language of our ritual; in behalf of the M. W. Grand Lodge, "we offer our best congratulations to the members here assembled. We commend their zeal and hope it will meet with the most ample recompense. May this hall be the happy resort of piety, virtue and benevolence: may it be protected from accident, and long remain a monument of your attachment to masonry: may your Lodges continue to flourish, your union to strengthen, and your happiness to abound, and when we shall all be removed from the labors of the earthly Lodge may we be admitted to the brotherhood of the perfect, in the building of God, the Hall not made with hands, eternal in the Heaven."

At the conclusion of the foregoing address, R. W. Bro. Moore was called upon and addressed the Brethren, congratulating them on the pleasant and encouraging auspices under which they were assembled, and referring to the time when more than a quarter of a century ago, he was a co-laborer with the then earnest and devoted Brethren of the Senior Lodge present, in their efforts to re-establish on the ruins of the past, the Masonic edifice which, through the untiring energies, faithfulness and liberality of their successors, has culminated into the elegant and substantial structure which is now the pride of its builders, and a guaranty of their future prosperity. Continuing the parallel, he contrasted the present condition of the Order in the town, with its splendid and richly furnished halls, and its four or five hundred devoted Brethren, with the small and inconvenient rooms in which the twenty or twenty-five equally devoted Brethren, a quarter of a century ago, were accustomed, from necessity, to hold their monthly or oftener communications. He also in this connection referred to the admonishing fact that all, with perhaps six or eight exceptions, of that little band of zealous Brethren, "had finished their work and gone to their reward." He then spoke of the unity and harmony which he understood had heretofore and still continued to characterize and distinguish the present laborers in the field, and to which he attributed the remarkable and gratifying success which had crowned their efforts. And, in conclusion, he spoke of the pleasant relations which he sustained to both the Lodges, and acknowledged in fitting terms the high compliment which had voluntarily been paid him by the youngest.

The ceremonies of dedication were then concluded with an earnest and eloquent prayer by the R. W. Bro. Rev. Chas. H. Titus, Grand Secretary, and acting Chaplain of the delegation.

The hall, with its apartments, is one of the most beautiful and convenient in the State. The various rooms are elaborately finished in black walnut, the principal hall is frescoed in the effective style of that beautiful art, and the furnishing is in harmony with the architectural embellishments of the apartments — all bearing the highest testimony to the good taste and liberality of those by whom the work was projected and finished. A large and costly organ, of superior tone and action, stands in the West of the Lodge room, from the manufactory of Wilcox, of this city. The armory of the Commandery is worthy of special mention, as, undoubtedly, one of the finest of its size in the country. This is also finished and furnished in black walnut. In fine, we think our Brethren of Fitchburg have abundant reason to be grateful for, and proud of their Masonic "outfit" and present condition.

MEETING OF THE GRAND COMMANDERY.

The Grand Commandery of Knights Templars of Massachusetts and Rhode Island, held its sixty-first annual assembly at the Masonic Temple, in this city, on Friday the 27th day of October last. The attendance was the largest, and a great degree of interest was manifest in the proceedings. One hundred dollars were voted as a charitable donation ; five hundred dollars to the Brethren in Chicago, and other sums were voted for special purposes one of which was to procure a steel engraving of the portrait of E. Sir William Sewall Gardner, Past Grand Master of the Grand Encampment of the United States, to be prefixed to the printed proceedings of that Body.

A resolution was passed, thanking Sir Abraham Annis Dame, for his long and faithful services as a Ritualist, in the Orders of Knighthood.— Fraternal greetings were extended to the Grand Commandery of Maryland, and that Grand Body was welcomed among the Grand Commanderies of the United States. The E. Grand Recorder was authorized by vote, to procure a Fire Proof Safe, for the better preservation of the Archives of the Grand Commandery ; a Charter was voted to Trinity Commandery at Hudson, Mass. ; the Dispensation to Natick Commandery was continued, and that to Coeur de Lion Commandery was confirmed. The returns show an increase of applicants for the Orders of Knighthood, and that all the subordinates have an abundance of work.

ADDRESS

To the GRAND ENCAMPMENT OF THE UNITED STATES, Baltimore Md. *September 19th*, 1871, by SIR WILLIAM SEWALL GARDNER, *Most Eminent Grand Master.*

KNIGHTS COMPANIONS:

On Thursday the 29th of November, 1832, fourteen bold and valiant Knights assembled in the Masonic Temple, in this city, and proceeded to open the General Grand Encampment of the United States. The Rev. Sir Jonathan Nye, of New Hampshire, presided over the deliberations, and welcomed his associates by an affectionate and fraternal address. The illustrious Sir James Herring of New York, recorded the proceedings ; while the venerable prelate, Rev. Sir Paul Dean, of Massachusetts, implored the blessings of heaven upon the brave Knights and their doings. Of these fourteen good men, and true, two were from New Hampshire, five from the jurisdiction of Massachusetts and Rhode Island, one from Connecticut, two from New York, one from Maryland, and three from the District of Columbia.

The General Grand Chapter met at the same time in Baltimore: that distinguished man and Mason, Edward Livingston, of Louisiana, being its presiding officer. He was re-elected to the high office which he had so honorably filled for the preceding three years.

No session of the National Grand Bodies, held before or since that time, has so attracted public attention as did this of 1832. John Quincy Adams, ex-President of the United States, did not consider this meeting of a mere handful of men in Baltimore beneath his notice, or unworthy the abuse of his caustic pen ; and page after page of his letters, then published in the newspapers of the day, since collected into a volume, attest the interest which that meeting occasioned.

The period was indeed a peculiar one. For six years the excitement and frenzy of Anti-masonry had been gathering strength and fury, until at last, in a National Convention of Anti-masons, held here in the city of Baltimore, candidates were nominated for the two highest offices of the Republic. The election took place in 1832, and William Wirt, of Maryland, and Amos Ellmaker, of Pennsylvania, the nominees of the Anti-masonic political party for President and Vice-President, received the seven electoral votes of Vermont, and no more, The power of Anti-masonry culminated in 1832 ; and when the General Grand Encampment assembled here in the waning days of autumn, and found the fires around which the National Council of Anti-masons had been held, and read by their uncertain and unsteady light the strength and weakness of Anti-masonry in the Union, they knew that the battle had been fought, and that the night of agony was over. The hate and bitterness and fiendish hostility they knew would still remain — powerful in localities to infinite harm — but the Nation had repudiated Anti-masonry, and had elected as President, Andrew Jackson, an acknowledged, outspoken, well-known Free-Mason; so well known that on the 23d of May, 1833, John Quincy Adams, in a published letter to Edward Livingston, then Secretary of State, paid a merited compliment to the Past Grand Master of Tennessee, in words intended to be severe and censurable.

"The President of the United States," said Adams, "is a Brother of the Craft, bound by its oaths, obligations, and penalties, to the exclusive favors, be they more or less of which they give the mutual pledge. That in the troubles and difficulties which, within the last seven years, have befallen the Craft, they have availed themselves of his name, and authority, and influence, to sustain their drooping fortunes, as far as it has been in their power, has been matter of public notoriety. A sense of justice has restrained him from joining in their processions, as he has been importunately urged by invitations to do, but he has not witheld from them his support."

Almost forty years have passed away since the National Grand Bodies assembled in Triennial Session, in the city of Baltimore. Behold the change! Those fourteen brave Knights have gone to their reward — not one of them now lives to rejoice at this triumphant return to Baltimore. They sleep peacefully and serenely, the last great sleep, peace to their ashes; honor to their names. The railroad and telegraph now traverse populous States, then scarcely known. The Union stretches from ocean to ocean, and holds in its fast embrace great States, whose territory was then unexplored.

From all parts of this wide extended country — from the Atlantic and the Pacific — from the great rivers, with their fertile valleys — from the mountain ranges, with their verdant slopes — from the rugged North and the sunny South — from the great West, whither the star of empire is taking its course, and from the seagirt populous East — come up here to Baltimore, to this Eighteenth Triennial Session of the Grand Encampment of the United States, in companies, in battalions, in regiments, thousands of true Knights, bearing the banners of the Cross, living witnesses of the truth of the Resolutions passed by the General Grand Encampment, in 1832, that "Political Parties, in assailing the Orders of Knighthood, aim a blow at all the Free Institutions of the Country."

The Institution which, in 1832, was abused and maligned, its members insulted and degraded, and which could then gather in its National Convention but fourteen tried souls, has survived the abuse, the malignity, the insults, and degradation, and stands before you to-day in its wisdom, strength, and beauty.

In 1832 those fourteen Knights did not disturb the usual tranquility of Baltimore, and their presence here was not unrecognized. Quiet in demeanor, unobtrusive in manner, they came with a firm determination to fully perform their *devoirs* to Temple Masonry.

In 1871 the authorities of Baltimore, with a liberality of sentiment and a heartiness of greeting which will be gratefully appreciated by every Templar of the United States, welcome us as guests of their municipality. The Templar Knights throng the city — its houses, streets and squares — and are received by brethren and citizens with a warmth of fraternal, generous hospitality unbounded and catholic as the principles of Freemasonry.

KNIGHTS COMPANIONS:

To all the pleasures of this reunion — to this General Assembly, called to a festival of rejoicing, where the hearts of thousands beat in unison; to this universal jubilee of Templars, and to the labors of our Triennial Session, I give you most hearty greeting. I welcome you to the responsibilities and duties of this meeting.

God has, indeed, dealt kindly with us hitherto, and brought us out of the net which our enemies had spread for us. It is meet and becoming as well as it is our unfeigned pleasure and delight, to acknowledge the goodness of God towards us. His outstretched arm has protected and preserved us. Founded upon the Christian religion — a religion which dates its origin back to Bethlehem stable, when the Heavenly Chant, Glory to God and peace to man, first burst upon the ears of mortals — and founded also upon the practice of the Christian virtues, this Order of Knighthood is especially ennobled. Let this religion be to us, and to each of us, the morning star of hope, the evening star of peace ,imparting celestial influences, and lighting every countenance with gladness.

Among the "Lays of the Crusades" is one bearing the name "Song of the Restored," and which was sung by the Ancient Templars in the year of Grace 1244. Of its beautiful verses the following are not inappropriate as we come back to the City of Baltimore after an absence of nearly forty years:

All hail! O Holy Temple;
Once more thy cross of gold
Gleams glorious to the Eastern sun
As it was wont of old.

Sound now thy loudest trumpet
Herman de Perrigord,
Thy banner of the Beauseans
Floats proudly as before,

O scene of joy and triumph,
Sing it with solemn voice;
Let Harp and Tabor swell the strain,
Let the world all rejoice.

RHETORIC IN MASONRY.

Well speaking and well-doing are always closely related. This is especially true in Freemasonry. In the work of the Lodge each officer should never forget the admonition, "*Speak* well your part, there all the honor lies." Quintilian aptly described Rhetoric as the science of speaking well. This science is one of the seven liberal arts and sciences recommended to the especial attention of the Freemason in the Fellow-Craft's degree. It is worthy of every brother's regard, not only as an important branch of a liberal education, but also as a preparation of especial value to him who seeks advancement in the honors of the Craft, by passing the chairs in the only meritorious way, by personal service.

From the earliest times, the importance of the rhetorical use of language has been apparent. The Old Testament Scriptures furnish many instances of it. There was the earnest pleading of Abraham for the delivery of Sodam; the triumphal ode of Deborah and Barak; and the sublime address and prayer of Solomon, at the dedication of the Temple. Again, Aaron was selected as the mouth-piece of Moses, during the exit of the Children of Israel from Egypt, because he could "speak well;" and our Grand Master, King Solomon, teaches, in the Proverbs, that "the sweetness of the lips increaseth learning." To speak well is to have a passport to the minds and hearts of men.

Many speak correctly who do not speak well: a grammarian is not a rhetorician. John Quincy Adams once said, "Grammar is sufficient to conduct you over the boundless plains of thought, but Rhetoric alone has access to the lofty regions of fancy, and can penetrate to the secret chambers of the heart." One of the characters in Shakespeare, in the Taming of the Shrew," gave this advice to his collegiate friend:

"Practice rhetoric in your common talk."

In other words, do not keep your virtues or your accomplishments merely for exhibition, as a sort of holiday attire, but incorporate them into your daily life and make them a part of yourself.

We propose to indicate how every Freemason may distinguish himself in some degree as a rhetorician. The basis of all true well-speaking is an honest heart, a noble character. Quintilian emphatically said, that none but an honest man could be an orator. While this is not strictly true, it *is* true that a pure mind, an unsullied conscience, and an honest heart, form the very best basis for the success of a public speaker. He speaks, then, not merely for display, but to accomplish a useful end. Virtuous words fall from his lips with a double unction; honesty naturally clothes itself with earnestness, and words from the heart go to the heart. All the noblest and most enduring sympathies of the human soul are with virtue. No one who knows questions that Freemasonry is, theoretically, one of the purest sciences of morality known to the ages. Its lessons are *all* of them pure and praise-worthy. But suppose they fall from the lips of a Worshipful Master whose life contradicts his words. Can they have any effect? Be they ever so eloquently or rhetorically uttered, what are they but shams? Brethern, this is a thought worthy of serious consideration. Let each one who occupies a station of honor see that he *fills* it. Let his speech be not the assumed language of a mere ritualist, to be used only in the Lodge, but let it be the reflex of his principles, the one fitting to and exemplifying the other.

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We urge upon the brethren the cultivation of the rhetorical graces of speech. As the foundation of all of them, cultivate purity of heart and life, and seek, by every means to strengthen the powers of the memory. Then, upon this substantial basis, erect your superstructure. Avoid a monotonous style; sound every letter, and articulate every syllable distinctly; let your periods rise and fall in tone, like the swell of the ocean, instead of being like the dead level of a desert; and, in fine, by close study, master all of the principles of the noble art of rhetoric. Every Freemason should be a rhetorician.—*Keystone.*

THE LAST LODGE.

[*From the German.*]

When the last of the stars, dimly flashing,
See old time to its end hasten on ;
When planets to ruin are dashing,
And the sun's light is pallid and wan ;

Through the halls where the Masons are founding
Their Temple, majestic and grand,
Shall be heard that last cry loudly sounding ;
Hasten, brothers ! the morn is at hand !

East and West, North and South, through all nations
The work at that call will have ceased,
And the brethren, observing their stations,
Shall look in calm faith to the East ;

Joining hand over valleys and highlands
Where each stands, in the land of his birth,
Shall be seen o'er all continents and islands
But ONE LODGE on the face of the earth.

To the Master's stern voice loudly crying :
Have the Masons obeyed my commands ?
Comes the voice of the craftsmen replying :
Look with grace on the work of our hands !

In our feeble and poor earthly fashion
We have sought to hew out the rough stone,
Let the depths of eternal compassion
For the faults of our labor atone !

What's the hour ? cries the voice of the Master ;
They answer : Low Twelve, but behold,
The rays of Thy morning come faster,
To our eyes all its glories unfold !

At His nod see the veils rent asunder,
And, while earth sinks to chaos and night,
'Mid loud peals of the echoing thunder
Shall the brethren be brought to *pure light.*

COSTUME OF THE MEDIEVAL GERMAN MASONS.

Heideloff, the celebrated German architect, who has written much on the Architecture and Building Associations of the middle ages, furnishes many interesting particulars concerning the customs and usages of the Mason-builders of that time. From the 10th to the 13th centuries, the art of architecture was confined exclusively to the Benedictine monks, to whose monasteries a large number of secular workmen were attached as lay brethren. These workmen who were employed in the erection of religious buildings, frequently journeyed from one convent to another, as their services were required.

During these journeys they were under the lead of an experienced master and architect, and as they were all armed, and traveled in numerous companies, they had little to fear from the marauding bands who invested the highways. In the centre of the party was a pack horse or mule, which carried their provisions, as also their working tools ; and was under the special charge of the Oblati. The latter were youths who had been adopted in the convents ; there they received instructions, and when of proper age, were admitted as members of the Masonic fraternity. It was their business to wait on the Masons, fetch wood, water, stone, sand, mix the mortar, etc., and also to tend the sick in the hospital.

The builders or Masons were clad in short tunics, of a black or dark gray woolen material, open at both sides, a gorget (mozetta), with a hood or cowl (cuculla) attached and a leather girdle around the loins, from which were suspended a sword, and a leather sack or satchel. They also wore a black scapulary, which, while at labor, was confined beneath the girdle, but when employed in religious services, hung loose over the same, similar to those worn by priests or monks.

On their heads they wore a broad felt or straw hat — the latter during their journeys. Tight fitting breeches of leather, and leather boots, completed their attire, the older and more rigidly disposed brethren wearing sandals, confined to their feet by leather thongs.

The Oblati were similarly clothed, with the exception of the mozetta and scapulary. In summer their tunics were of linen, in winter of woolen stuffs of various colors. This costume was retained for about three centuries, and until the Building Associations finally separated from the convents and became exclusively secular in their organization, when it was changed from time to time, as fashion or caprice might dictate.

ACKNOWLEDGMENT FROM CHICAGO.

We find in Pomeroy's Democrat of November 18th, an official statement by Bro. V. L. Hurlburt, of the sums received by the Masonic Committee of Chicago up to the date of the acknowledgment, as follows: — from Encampments etc., $7683.55 ; from the A. and A. Rite $710 ; from R. A. Chapters etc. $715; from Lodges $350 ; R. & S. Masters $50. It is proper to add that large sums are constantly going forward from the Masonic Bodies of the country for the relief of their suffering Brethren, to the care of the Grand Master of Illinois. The Supreme Council 33° at its late session appropriated about $1400 for this purpose, and we believe four or five thousand dollars have been forwarded by our own Lodges through the hands of our Grand Secretary. There is however great need for all that can be raised in or out of the Fraternity.

ANTI-MASONRY REBUKED.

On the fourth day of the session of the recent East Genesee conference of Methodists, in September, the Rev. Woodruff Post of Rochester, a very radical Anti-Mason, succeeded in drawing the attention of the Conference to his pet subject. A warm discussion followed, wherein said Post introduced such ultra language as to cause men of very strongly anti-secret society views to vote against him, and the whole subject was tabled. On the last day he again presented the subject, but the members of the Conference, to their credit, rather summarily silenced him. One member (a man totally opposed to any kind of secret organization) said, in substance, " Though I am opposed to secret societies in toto, yet, if a man wishes to join the Good Templars let him ; if he wishes to join the Masons, let him ; that is *his* business and not *mine*.' We think it a very logical view, and fully believe that the conference did a wise thing in regard to the matter by stopping the discussion, and offering and passing, with but few dissenting votes, the following preamble and resolution :

" Whereas, The Rev. Woodruff Post, a member of our Conference, did, at our session three years ago, present papers on the subject of Free Masonry, for our consideration ; and whereas he has now for the third time presented the same subject ; and whereas we have, after a particular hearing of his remarks and arguments in favor of his cause, laid the whole subject on the table, thus saying to him three times, we will not entertain and discuss this subject ; now, therefore, be it

" Resolved, that we advise our beloved brother Post to desist from his effort to draw us into a discussion upon this subject, which can only result in evil to himself and the cause of Jesus Christ."

MEETING OF THE SUPREME COUNCIL, 33°.

The Supreme Council 33° for the Northern Jurisdiction of the United States, assembled in annual communication at the Masonic Temple in this city, on Tuesday the 14th of Nov., and continued in session until the following Friday evening. We had hoped to be able to notice its proceedings somewhat at length in our present issue, but the pressure upon our pages compels us to defer doing so until our next.

The Ill. Bro. Josiah H. Drummond, Sov. Grand Commander, was in his place, (as he always is when there is Masonic work to be done) and delivered an admirable opening address of which we may have something to say hereafter. There were present a larger number of active and honorary members than on any previous occasion since the organization of the Council ; indeed, it was undoubtedly the largest assemblage of S. G. I. G. ever convened in this country. Honorary members were elected from Maine, New Hampshire, Mass., New York, New Jersey, Penn., Ohio, Illinois, Indiana, and perhaps from some other States, the names of which may have escaped us ; and on the report of the Committee having the matter in charge, it was decided that each state shall hereafter be allowed to present the name of one S. P. R. S. 32° for every *fifty* Grand Elect P. & S. masons, made from July 1. 1871.

On Thursday evening Lafayette Lodge of Perfection exemplified the work of the fourteenth degree, and on the following evening the thirtieth degree was exemplified in the Massachusetts Consistory ; both were admirably done.

A large amount of business was transacted during the session, but for which we have no room. The Rite has grown beyond the highest anticipations of its friends, and has attained to a prosperous and permanent position as one of the great leading Masonic powers in the country. Fourteen hundred dollars were voted for the relief of the Chicago sufferers by the late fire,

DEATH OF EDWARD R. HUMPHREYS.

It is seldom that we are called upon in the discharge of our editorial duties to record the death of a more estimable and accomplished young man than the subject of this notice. The deceased was the beloved son of our Brother Dr. Edward R. Humphreys, formerly of this city, — at present a resident and principal of the Rhode Island University School, at Newport. He died at Salt Lake City, Utah, of typhoid fever, on the 26th of October, in the 25th year of his age, leaving a young wife and infant daughter. We had been personally intimate with him from his early youth, and had learned to esteem him as one of the most promising and accomplished young gentlemen of our acquaintance. Having completed his education here, he entered the old established mercantile house of Messrs. Samuel May & Sons of this city, where he remained for some years, when he removed with his father and family to the city of New York, and entered the banking house of Warren, Kidder & Co., first as cashier, and subsequently as head clerk of the establishment. Thinking to better his condition and enlarge the field of his usefulness, he was last year induced by the flattering offers of a large firm in Salt Lake City, to accept an appointmemt under them, although his family and friends feared the western life would be too trying for his delicate health. While in charge as managing agent of one of the mines of this Company, he was taken ill with what is known in that section of the country as the "mountain fever," and was removed to Salt Lake City, where the disease, having assumed a more distinct typhoid form, proved fatal on the 26th of October. One who knew him well, says of him, that "he was most faithful and conscientious in business, a cultivated and refined Christian gentleman, a good son, a good brother and a good husband; and, though thus taken away so early in life, it may honestly be said of him as was said of one more distinguished, "he died lamented by many good men." We heartily and affectionately tender our warmest sympathies to his bereaved parents and relatives in this their hour of deep affliction. The deceased was born at Prince Edward Island, March 15, 1847, where he has many friends and relatives.

Since writing the foregoing we have received the following, which is perhaps the best eulogy on our young friend that can be written:

At a meeting of the vestry of St. Mark's Church, Salt Lake City, held Friday Oct. 27th 1871, the following preamble and resolutions were unanimously adopted:

Whereas,— It has pleased our Heavenly Father to call our beloved brother and associate, Edward Rupert Humphreys, a member of this vestry, to his great reward:— Therefore

Resolved,— That recognizing in this afflictive dispensation, the love of an Infinite Father, and the will of an all-wise God, we bow in humble submission to his decree.

Resolved,— That we deeply lament the death of our brother, and that we will ever cherish the memory of his estimable character, as a companion and Christian.

Resolved,— That we offer our sincerest sympathy to his wife and family, in this hour of their severest affliction.

Resolved,—That a copy of these proceedings be presented to the family of our brother, and that they be entered in full, on the records of the vestry, and be published in the city papers.

PERISHED.—It isfeared, and indeed there is very little doubt that the Rev. J. M. Goodrich of Connecticut, was among those who perished in the Chicago conflagration. He was stopping at the Metropolitan Hotel, and is known to have been in his room there, at the hour of retiring on Sunday night, and this is the last known of him. The fire caught about three o'clock on Monday morning, and there can be little doubt that he perished in the flames. He was a member of St. Lawrence Commandery of Knights Templars at Canton, New York, and was held in high esteem by his friends and the denomination of Christians to which he belonged.

ANTI MASONRY. — The Anti-Masonic Societies, in Iowa, have instructed their members "not to vote for, trade with, buy from, employ, or have any other business relations with Freemasons."

ST. ANDREW'S LODGE, BOSTON. — Officers for the current year, etc. Nov. 9. 1871— Thomas E. Chamberlain, W. M.; Wm. Parkman, Jr. S. W.; Hasket Derby, J. W. Saml. H. Gregory, Treas.; A. A. Wellington, Sec., Edw. B. W. Restieaux. S. D.; Geo. C. Stearns, J. D.; Peter Wainwright, Chaplain; Chas. J. F. Sherman, Marshal; Hales W. Suter, Sr. Steward; John Mears, Jr. Steward; Wm. L. Wainwright, Inside Sentinel; Ebenezer C. Leman, Tyler.

The Lodge dispensed in Charity the last year ending Nov, 9th, Three Thousand Three Hundred and Twenty-Five Dollars (3,325).

SCRIBNER FOR DECEMBER, being the second number of volume III, is before us, and we hardly know how to begin to give it a fitting notice. It is certainly one of the finest periodicals published, and has for its contributors those who are well known to and admired by the criticizing public. The present number opens with a charming German legend in verse, "The Count's Little Daughter" by Mrs. Greenough, wife of the celebrated sculptor; it is finely illustrated. Other illustrated papers are Bayard Taylor's "Sights in and around Yedo;" "Pictures from the Plains;" An interesting article, particularly to Bostonians, on the "Boston Public Library;" "Miss Marigold's Thanksgiving," a bright story by Miss Hopkins; "Cyprus — afloat and ashore;" a beautiful poem by Dr. Hake, the recluse poet, brought to the notice of the English world by Rosetti, is entitled "The Blind Boy — a parable;" also other poems, equally beautiful. There are two articles which bear upon Russia — "The Imperial Family" by Col. Knox and "an elopement in Moscow" by Eugene Schuyler. We also read with interest the following articles; "London revisited;" "A visit to Charlotte Bronte's school in Brussels;" "The Right not to Vote," concluded from Nov. number; "Wilfred Cumbermede" has tragic interest. The two Mrs. Scudamores" by Mrs. Oliphant, is an exciting and interesting story. The editorial department is full of interest, and the whole number is excellent. Price $4.00 a year in advance. Published by Scribner & Co. 654 Broadway, New York. A. Williams & Co., Boston.

National Masonic Elections.—The election of M. E. Comp. J. H. Drummond, of Maine, to the position of General Grand High Priest of the Royal Arch Fraternity in the United States is everywhere hailed with delight. For ourself, we are exceedingly rejoiced, and no longer desire the dissolution of the national body. And all are equally gratified to find him supported by so accomplished a gentleman as Judge English of Arkansas. M. E. Sir John Q. A. Fellows, of New Orleans, although preceded by such Sir Knights as Palmer and Gardner, will justify the very highest expectations. His reputation is national and his talents first-class. We are personally gratified and rejoiced. And our Illinois Sir Knights deserved the good treatment they received in the election of our beloved and able Past Grand Commander, Dr. Hurlburt, to the position of Grand Generalissimo. And surely Iowa is no longer "out in the cold." Sir Knight Parvin, *we greet you.* —*Trowel.*

The Grand Lodge of Ohio held its sixty-second annual communication at Mansfield on the 17th of October, M. W. Alexander Newcomb, Grand Master, presiding. Three hundred and seventy Lodges were represented, having a membership of about twenty-five thousand. The Grand Lodge soon was clad in mourning, and the vacant chair of P. G. M. Hon. Thomas Sparrow deceased was appropriately set apart, and a committee was appointed to report resolutions on his death. On invitation from the Hon. John Sherman, M. C. and lady to visit them at their residence on the evening of the first day of the meeting, was accepted. The trustees of the proposed widows' and orphans' masonic home, reported that a valuable farm had been offered to them with a liberal monetary contribution. The conditions, if any, are not stated. Bro. A. H. Newcomb was elected Grand Master.

An Imposition. — We learn from the London Freemason that *B. D. Hyam* who was for a short time Grand Master of the Grand Lodge of California — from which office he was virtually deposed for unmasonic conduct — is peddling degrees of what he calls the Memphis Rite, in London. We are happy to add however that he is meeting with but little or no success, and that his pretension are repudiated, even by his jewish Brethren. Bro. Tisdall of Pomeroy's Democrat has a searching article in reference to him and his masonic career, in that paper of the 14th of October.

Temple Commandery, Albany, N. Y. — We are indebted to our thoughtful Brother R. H. Waterman of Albany, for a copy of a "Memoir" of Temple Commandery of Knights Templars of that city, written for and placed under the corner-stone of the new state capitol ,in May last. The most important feature of it is a copy of the Charter, granted to the Body by the General Grand Encampment of the United States in 1823. This is signed by Governor De Witt Clinton, as M. E. G. M., and the other officers. We notice that it authorizes the Encampment "to constitute Knights of the Red Cross, dub Knights Templars, create K. of Malta, and to install Knights of the Christian Mark, and Knights of the Holy Sepulchre. The two last are not now authorized by the Grand Encampment of the United States, though we believe they are given in some of the Encampments of New York.

Canada: — The Grand Council of Royal and Select Masters for Ontario was organized at Toronto in August,, with Ill. Comp. T. D. Harrington of Ottawa, T. P. G. M.; and Ill. Comp. Robt. Ramsey of Orillia, Grand Recorder.

Peters' Musical Monthly for December is at hand, and contains nineteen choice pieces of Vocal and Instrumental Music. Among them are the following; "Sweet Annie St. Clair," song and chorus; "Help the poor and perishing," a beautiful song, having reference particularly to the late western fires; "Birdie's Prayer," song and chorus; "Bobolink Waltz," suited to young players; "Cape May Schottische;" Belle of Newport Waltz;" "Columbia Grand March;" etc. Price per number 30 cents. Per Vol. $3,00.

In this connection we would also draw the attention of our readers to "Christmas Chimes — being a choice collection of Christmas Carols, published in pamphlet form by *J. L. Peters*, 599 Broadway, N. Y., and intended for Sabbath Schools. Price 20 cts. each; 50 for $8; 100 for $15; sent postpaid.

Washington Monument. The Masonic Mirror, California, objects to the Masonic Fraternity contributing to the completion of the Washington Monument as follows: — "A move is being made to enlist the Masonic Fraternity in the enterprise of completing the Washington Monument. We are opposed to any such diversion of the funds of the Order. The Washington Monument is a national work and should be built by the nation and not by any particular society. It is the duty of Congress to appropriate funds for the completion of that structure, and not allow the work to fall into individual hands, or the hands of any Society or Order. It is a shame and disgrace to the nation that this work should go unfinished, and begging for funds. It is a disgrace to us as a nation, that while thousands are being spent upon third-rate statuary, manufactured by itinerants, to lumber up the Capitol, that the Washington Monument should stand half finished, a rebuke to the parsimony of a nation of forty millions of people."

The School Festival: — We have received a copy of a useful and interesting little Magazine published in Chicago by this name. It seems to be peculiarly well adapted in its dialogues and little dramatic plays for school festivals or private parties for children. It is published by Alfred S. Sewall & Co. and issued quarterly at 50 cents a year. The publishers were among the sufferers by the late fire, and a few new subscribers would be of service to them.

The *Trowel*, Springfield, Ill. says; — The anti-Masonic magnates, James R. Baird, and Blanchard & Son, have been disturbing the peace, and invading the quiet of the good people of Polo, and its neighborhood. They accuse the Masons of high crimes and misdemeanors, and used the arguments usual on such occasions, spiced with sensation stories, and bold slanders. This Baird is a disreputable character. who should never be admitted into decent society, while President Blanchard may as well air his pugnacity upon Masons and Masonry as upon anybody else, for in a fight of some kind he will be until death conquers him. The son is simply his Sancho Panza.

Female Masonry: — A new order of androgynous *Masonry* so-called has been organized at San Francisco, Cal., under the name of the "Temple Order" or "School of Virtue, having "*Seven Arks*" under its jurisdiction. It is intended as a rival to the "Eastern Star," and we think the better of it that its managers have had the decency to substitute Arks for Lodges for its working bodies.

64

MASONIC CHIT-CHAT.

The oldest editor:—A correspondenasks—"Who is the oldest editor in the United States?" We don't know. We however, must be somewhere in his neighborhood, whoever he is, inasmuch as we entered the profession in 1822, and have continued in it without intermission to the present time, 1871. Masonically, we are probably the senior editor in the world, having held our present place in that relation, without intermission, or relaxation, since 1825. These data may help our correspondent to an answer to his inquiry.

The oldest relic in the world.—The British Museum contains a genuine relic of antiquity, fully six centuries older than the age of Balaam. It consists of the skeleton, decently encased in its original burial clothes of Pharoah Mykerinus, surrounded by fragments of the coffin, whereon the name of its occupant can be easily read by the Egyptologists of the present day; affordiug thereby conclusive evidence that it once contained the mummy of a king who was reigning in Egypt more than a century before the time of Abraham, or about twenty-one hundred years before the Christian Era. Archæologists are gathering many important and curious facts from the prolific fields of Egyptian antiquities.

Capt. Parker Burnham, aged ninety years, died quite suddenly last month at Salem, from apoplexy. For a number of years he carried on vessel building, and was a smart business man. In 1808 he was made a freemason in London, in the Royal Naval Lodge.

Wanted.—T. S. Parvin, Gr. Recorder is desirous of obtaining a full set of the original Proceedings of the Gr. Encampment U. S. and of the General Gr. Chapter for the Library of the previous body; any one having to spare, copies of the following year will please send to him at Iowa City Iowa, Grand Encampment, 1816, 19, 32, 35, 56, 59 General Gr. Chapter—1797, 99, 1806, 16, 19, 26, 29, 32, 41, 44.

The Brethren at New Rrunswick, N. J. last month laid the corner-stone of a new Masonic Temple to be erected in that city. It is estimated that some two thousand Members of the Craft were present and united in the ceremony.

The temple of Solomon was an oblong stone building, 150 feet long and 105 feet wide. It was utterly destroyed by Nebuchadnezzar, 588 years before Christ.

Mohammedan Freemasons.—We see it stated by some of our contemporaries, that there are 50,000 Mohammedan Freemasons in Prussia, and 20,000 in Arabia. We don't believe that there are *fifty* Mohammedan Masons in both countries, and such stories are simply ridiculous.

The Gr. Lodge of Illinois says that the rite of Masonic burial is the right of every affiliated Master Mason in good standing at the time of his death, without regard to the cause of death, or condition of his mind at the time of his death.

Our venerable Brother L. S. Bancroft of Pepperell, says in a private note to us,—"We have in this state *ten* Lodges where we should have but *one*. More thinking and reading Freemasons, and a less number in name!"—and our Brother is not far out of the way.

The corner-stone of the **Franklin Statue** in "Printing House Square," New York, was laid by the Grand Lodge of that State, with Masonic ceremonies, in October.

The Masonic Hall at Hazelton, Indiana, has been destroyed by fire. It is believed says the *Jewel*, to have been the work of an incendiary, and a fanatical Anti-Mason, who thought he was doing something for the cause of Christ.

A. A. Rite in Chili.—A Supreme Council, S. G. I. G. 33°, A. A. Rite has been estabished at Valparaiso, Chili, under a warrant granted by the Supreme Council 33° for England and Wales and the British Dependencies.

Home and Health for November is an interesting number, and the work is valuable is a family journal. Published by Du Puy & Bros., New York.

The Masonic fraternity of England contributed seventy thousand pounds for the relief of the families of the German soldiers.

Brother Victor Emanuel has been cursed by the great "infallible." We would print the document in full, were it not for its terrible profanity.

The Lodge of Quebec, Canada, are contributing liberally in aid of the Chicago sufferers.

The members of lodges in Holland wear swords as a part of their masonic dress in the Lodge.

THE FREEMASONS' MONTHLY MAGAZINE.

Vol. XXXI.] JANUARY 1, 1872. [No. 3.

SUPREME COUNCIL 33° OF NEW BRUNSWICK.

Bro. Moore.—The formation of bodies of the Ancient Accepted Rite in New Brunswick by the Supreme Council of Scotland raises some very important and interesting questions.

Up to the time of their formation, it is believed that no acts of jurisdiction had ever been exercised in the Dominion of Canada by any authority other than the "Supreme Council of England and Wales and the Dependencies of the British Crown."

In the York Rite the Grand Bodies of England, Scotland and Ireland have exercised concurrent jurisdiction in Canada; but this can hardly be held to be a precedent, because the law of jurisdiction in the York Rite is essentially different from that in the Scottish Rite. In the former, it has become settled law (though a few are trying to unsettle it) that the bodies in each distinct nationality are of right entitled to organize a supreme masonic authority for themselves, which shall have the exclusive jurisdiction in the territory over bodies of the grade subordinate to it.

But in the Scottish Rite the law of jurisdiction is found in the Constitutions of 1786, the fundamental law of the Rite. In them the practice of Grand Bodies of the York Rite in creating subordinate bodies in what is called unoccupied territory, and the practice of such subordinates in organizing a Grand Body are not recognized. On the contrary, in Scottish Masonry all power comes from above. The subordinates never organize the governing body. The latter *creates* the former, the jurisdiction being forever established in the Constitutions, and the number of Supreme Councils and the limits of the jurisdiction of each, being fixed therein by reference to national boundaries, they provide for the organization in an unoccupied country, in the first place, of a Supreme Council, which at once has full and exclusive jurisdiction in that country.

It seems to follow, and this is one of the important questions alluded to, that concurrent jurisdiction can never exist in two or three Supreme Councils in the same territory. The law of jurisdiction of the Rite is in terms *exclusive.*

It is now too late to deny that when the Supreme Council of Scotland was formed, Scotland was so far a distinct nation as to be entitled to a Supreme Council with exclusive jurisdiction in Scotland, and with none elsewhere, save the right in common with sister Supreme Councils, of planting the Rite in any nation entitled to, but not having, a Supreme Council. The same is true of Ireland.

Now when the Supreme Council of England was afterwards established, to what jurisdiction was she entitled by virtue of the Constitutions of 1786? Over the whole Empire and Dependencies, not already occupied by a Supreme Council?

If three distinct nations, each entitled to a Supreme Council and each having one, should be united into one nation, I presume no one would pretend that the three Supreme Councils would not continue to exist with their original jurisdictions.

If then, at the time of the formation of the Supreme Council in England, the Provinces had been Dependencies of the *English* crown, and that Supreme Council thereby obtained any special jurisdiction over them, the subsequent union of Ireland and Scotland with England would not have affected the jurisdiction of any of the Supreme Councils.

But such not being the case, but Supreme Councils having been formed in Scotland and Ireland, is not their jurisdiction confined to those countries, and when a Supreme Council was formed in England, did it not have, by force of the fundamental law, jurisdiction n all the Dependencies that would come under the jurisdiction of a Supreme Council for Great Britain?

It is an interesting question, however, whether one of the Supreme Councils in Great Britain *can* have jurisdiction in Canada, that is to say, whether Canada is not such a nation as to be entitled to a Supreme Council herself.

DELTA.

The foregoing is from a source which entitles it to the highest consideration, and the subject of it, which is certainly not without its difficulties, is one of more than ordinary interest, and of much practical importance, not only to the Supreme Council of New Brunswick, but as affecting the extent and limits of the jurisdiction vested respectively in the Supreme Councils of Great Britain and Ireland. The Supreme Councils of Scotland and Ireland were in existence before the organization of the Supreme Council cf England in 1846. Up to that date therefore, it is certain that under the Constitutions of 1786, England proper, regarded as a distinct state or nation, was masonically, missionary ground, and might lawfully be occupied by any regularly constituted Supreme Council then in existence. It was in view of this free condition of the field, that the Supreme Council of England was established in that year, by the Supreme Council for the Northern Jurisdiction of the United States, to exercise jurisdiction over the Scottish Rite in ENGLAND and WALES, no mention being made of the Colonies and Dependencies of *Great Britain.* These did not enter into the negotiation at all, but were left as they stood; nor had either the Supreme Council of Scotland or Ireland claimed, or attempted to exercise jurisdiction over them; neither does it appear that the subsequent claim of the Supreme Council of England to them, as a part of its own jurisdiction, has ever been denied or contested by either of the other Councils in the United Kingdom, until recently, by the establishment of a Supreme Council for New Brunswick, by the Scottish authority. The question then, as presented by this action, is whether the Dominion of Canada and the adjacent Colonies are appendages of *England*, or whether they enter into and constitute integral parts of the United Kingdom, consisting of England, Ireland, Scotland and Wales. As to the later, it is so intimately identified in its masonic relations with England, that it need not be considered in this connection. But not quite so with the former. Scotland and Ireland are masonically independent, and are the *peers* of the masonic authorities of England. It should seem therefore that the question first to be settled is, whether the American Colonies are the dependencies of England, in its normal state, or of the Kingdom, in its concrete condition. If the former be true, then we think there can be no doubt that the Supreme Council of England has exclusive jurisdiction over them. But if the latter be their true status, then, under the common law in such cases, it would seem to follow, that the Supreme Councils of Scotland, Ireland and England, may each enter upon and occupy them as common ground, until otherwise excluded by the organization of independent Supreme Masonic Powers for themselves, respectively. This is the law of the York Rite, and the rule by which the Grand Lodges of England, Ireland and Scotland have, until recently, been governed in their masonic relations with the colonies and dependencies of Great Britain. But the Constitutions of the Scottish Rite of 1786, provide that there shall be but *one* Supreme Council in any one nation. But how does this provision stand affected, and how much importance is to be attached to it, as a rule of action, in view of the fact that there are three Supreme Councils in the United Kingdom, two in France, two in the United States, with a mixed condition of powers in several of the Continental and other States? The two Councils in the United States are made by the Constitution of 1786 an exception to the rule; their existence therefore does not imply any breach of obligation. But not so with the Councils of Great Britain, (with Ireland, constituting *one* nation,) unless they seek their justification as the Grand Orient of France undertook some years since to justify its recognition of the old Foulhouze Supreme Council at New Orleans, on the ground that each state in the union, having its own legislature, and distinct political organization, masonically constituted a *nation*, within which a Supreme Council might lawfully be established. And though this construction of the law might not be acceptable, and would not probably, in any event, be tolerated by us, it might answer the purpose of relieving New Brunswick, and the other distinct quasi independent Provinces of the British Crown. And perhaps the best solution of the present apparent difficulty may be found here. The surrender of its jurisdiction, whatever it may be, over the colonies, can be a matter of very little importance to the Supreme Council of England, while it might, and undoubtedly would, contribute much to the general interests and propagation of the Rite.

But it may be found that we are a little premature in any discussion of the question before it has been passed upon by the party most interested in it, and whose jurisdictional rights are supposed to be most affected by it. So far, we have not learned that any exception has been taken by the Supreme Council of England to the action of the Supreme Council of Scotland, and none may be taken. In which case, our own jurisdictions not being interfered with, and the parties most interested being satisfied with the arrangement, we have no grounds of complaint.

The action of our own Supreme Council, at its recent session, in referring the petition of the Supreme Council of New Brunswick for recognition, to a committee to report at its next session, was highly proper and respectful to all parties. The Body had not the necessary information before it, and any decisive vote taken at that time, might have been a cause of regret, if not a positive act of injustice. The committee have a year in which to make the necessary investigations, and will undoubtedly be able to lay before the Body at its next session, the information required to enable it to arrive at a correct and impartial decision. The subject however is one of so much and peculiar interest, that our pages will be freely opened to any dispassionate and intelligent discussion of it.

GRAND LODGE OF MASSACHUSETTS.

The Grand Lodge of this Commonwealth held its 138th annual communication at the Masonic Temple in this city, on Wednesday the 13th of December, ult. It was one of the largest, and in some respects, one of the most interesting sessions it has held since its organization in 1733. One hundred and forty-five Lodges were represented, with four exceptions, by their Masters and Wardens. The number of Brethren present and voting, including the officers and permanent members of the body, were a little rising five hundred. The number of Lodges under the jurisdiction is two hundred and three. We are a little particular in giving these statistics, for the reason that they indicate beyond peradventure, the remarkable increase and present prosperous and gratifying condition of the Order in the jurisdiction. The Grand Lodge was opened by M. W. Grand Master Gardner, as has always been his custom, promptly at two o'clock in the afternoon, the hour named in the notification for the meeting; and having disposed of some preliminary business, he laid before the Body his annual and, we regret to add, constitutionally, his last report as its presiding officer. In view of the importance and variety of the subjects discussed, the vast amount of detail presented, and the ability and clearness displayed in their arrangement and presentation, it is no disparagement to any of his predecessors to say, that it is one of the most satisfactory and interesting reports ever laid before the Body. We should be pleased to lay the entire document before our readers, but this is rendered impossible by its great length, and must therefore rest satisfied, for the present at least, by a brief reference to some of its principal points.

Dispensations have been issued during the past year for the establishment of new Lodges at Dedham, Haydenville, Williamstown, and Spencer; and special communications of the Grand Lodge have been called to constitute Lodges, or dedicate new halls, at Boston, Woburn, Brookline, and Worcester; and special warrants issued for the same purpose, at South Yarmouth, Medway, Attleborough, So. Adams, Huntington, Chicopee Falls, Wilbraham, Danvers, Lexington, Reading, Fitchburg, Lawrence, Valparaiso, S. A., and Stockbridge. No expenses have been incurred by Grand Lodge in dedicating halls; and in constituting new Lodges, the small sum of $166.20 only has been expended, while the whole expense incurred in attending the centennial anniversary of Union Lodge at Nantucket, in laying the Corner Stone of the new Post Office, and of a similiar ceremony in laying the corner stone of the Soldiers' and Sailors' Monument in Boston, when the Fraternity were very largely called out, amounted to but $240.45. The total amount of receipts by the Grand Treasurer, for the year, from all sources, is $425,840.40, and he has paid out during the same time $410,476.33, leaving a balance in the Treasury of $15,364.07. The present indebtedness of the Grand Lodge, deducting the amount in the Treasury, is $326,535.93, showing a reduction of the debt since December 1867, of $73,177.36, of which sum, $50,824.86 have been paid during the past three years, showing a careful and judicious financial administration, and leaving the indebtedness of the Grand Lodge where it need not hereafter be a matter of any uneasiness. Financially the Grand Lodge now rests, beyond any doubt or mischance, however the fact may have heretofore been, on a sure and certain foundation, with one of the most magnificent and costly Masonic Temples in the world, in its possession. $1,517.60 were lost, in the insurance account, by the fire at Chicago.

The Report presents a general summary of the doings of the Board of Directors of the Grand Lodge, to which is entrusted its entire fiscal and business management. The Board is complimented, and very justly, on the fidelity with which they have guarded the important interests committed to them, and the eminent success that has attended their labors. Some local matters are then taken up and briefly discussed. Among them are the subjects of ventilation of the halls, which has heretofore been found to be a source of vexatious and serious annoyance; the removal of Bro. Thornton as Recording Grand Secretary, and the appointment of Bro. Rev. Chas. H. Titus, as his successor, and the inauguration of a new and more satisfactory system for the transaction of the business of the Office, the expenses of which have, within the last few years, been excessive, if not extortionate; more especially in the matter of printing, the cost of which the last year, amounted to $3,293.64. On this, it is expected that a reduction of "at least fifty per ct." will hereafter be effected on "what has heretofore been paid for the same work."

Between five and six thousand dollars have been received at the Grand Secretary's Office, for the relief of the Brethren and their families, sufferers by the late disastrous fire at Chicago, all of which has been forwarded, or is subject to the call of the Relief Committee of that city: other contributions are coming in, and the aggregate will probably be considerably increased.

The returns of the District Deputy Grand Masters, are full and complete, and show that the Lodges are in a most healthy state, all, with one exception, having made their returns and paid their dues. The receipts received from this source the past year, amount to $28,983.63, being an excess over 1870 of $607.29.

The Grand Master stated as a matter of much historical interest, that he had placed in his hands, mainly through the agency of R. W. Past Grand Master Lewis, the autographic signatures of all the Past Grand Masters of the Grand Lodge from R. W. Henry Price in 1733, to R. W. Charles C. Dame in 1867, with three exceptions, which he hoped to supply.

Seven hundred and fifty copies of the proceedings for 1870 were printed, making a volume of 566 pages, of which each Lodge in the jurisdiction was furnished with a copy, with instructions to preserve it in the Lodge rooms for reference. Copies were also presented to the Officers of the Grand Lodge and other distinguished Brethren, at home and abroad.

Our relations with all the American and Foreign Grand Lodges, with the exception of those of Hamburg and France, are satisfactory and friendly.

In this connection, the Grand Master read an extract from a letter he had recently received from Bro. J. G. Findel of Leipsic, Saxony, in which the writer impertinently assumes to interfere with the governmental policy and decisions of the Grand Lodges of this country, and comments on it with keen severity, saying: "We do not interfere with the administration of Foreign Grand Lodges, nor dictate to them what course they should follow, nor what form of government they should establish. We leave them to administer their own laws according to their own judgment. In like manner we claim that no interference with our masonic goverments here in America, by foreign masonic powers, will be tolerated. We will listen to their advice, and fraternally consider it, but no more. We will act as we think best, and pursue such policy as our best judgment dictates."

The Grand Master then notices in appropriate terms the recent death of the M. W. T. J. H. Anderson, Grand Master of Texas, and closes with an interesting and touching VALEDICTORY, in which he reviews his past administration, notices in complimentary terms, the Officers and management of the several departments of the Body, and closes as follows: —

"Brethren: Notwithstanding the discouragements under which this administration was inaugurated in 1868, no administration of the Grand Lodge within my memory has received more encouragement from the Craft at large or been in closer sympathy with all the Brethren than this. The reason for it is obvious — you, the Masters and Wardens of the Lodges, have been confided in. All the affairs of our Grand Lodge, every department, every transaction, has been laid before you for your inspection and examination; not a step has been taken without consulting you, and giving you every opportunity to object and oppose; your advice has been taken and followed; you, Masters and Wardens, have been recognized as the Grand Lodge of Massachusetts; nothing has been done by the Grand Officers secretely or in the dark; no rights have been disregarded intentionally; no brother has gone away from our doors unheard; not a dollar has been expended, which has not been placed upon the record, so that you could examine it. This confidence has begotten confidence, and thus the Grand Lodge and its officers have been brought into close sympathy with all the Craft. Feeling this bond of sympathy between us, all distinctions are obliterated. We stand upon the common level. The great duties we owe to God, to our Fraternity and to our Grand Lodge swallow up all contentions, and we stand together shoulder to shoulder, firm and united.

"No brighter day than this can be found, for your Grand Master to bid you farewell. Here before the Masters and Wardens of nearly all the Lodges in the jurisdiction, here in the Grand Assembly of Masons, representing the more than twenty thousand Brethren of Massachusetts, I bid you and each of you, and through you each one of the Craft whom you represent, from Cape Cod to Berkshire Hills, a most affectionate and fraternal farewell.

"May God in his infinite mercy bless you, and shower down upon our beloved Grand Lodge the richest of Heaven's blessings."

The address was received with great favor by the Grand Lodge. The regular business of the body was then resumed, but for which we have no room the present month. Nothing however of especial general interest was transacted, except perhaps, the removal of St. Paul's Lodge of Groton to Ayer, at which place its future official documents will be dated. The election of R. W. Bro. Sereno D. Nickerson, as the successor of Grand Master Gardner, was by an unanimous vote. There was some little differences in the election of Wardens, based on sectional preferences, but none but the kindest feelings prevailed. The Treasurer and Secretary, and the elective committees, received a unanimous vote.

At the conclusion of the business, the Grand Lodge was closed until 9 o'clk. of the following morning, when it was again opened for the annual exemplification of the work and lectures. This occupied the entire day. About six hundred Brethren were in attendance throughout the session. It is hardly necessary to say the work was beautifully and accurately presented by the Grand Lecturers, or that the Brethren present did not fail rightly to appreciate the importance of the business before them.

This practice of annually setting apart an entire day in each year for a critical examination and exhibition of the authorized work and lectures, in the presence of the Masters and Wardens of the Lodges, is, we believe, peculiar to our Grand Lodge. It was introduced as a distinguishing feature in the practical workings among us, about thirty years ago, and we think has never been omitted in any single year since. It was at first made a part of the Festival of St. John the Evangelist, on which day the officers of the Grand Lodge are installed; but this was found to be an inconvenient occasion, inasmuch as it subjected the Masters and Wardens of the Lodges in the interior of the State, to a second visit to Boston in the month of December, first to attend the annual communication of the Grand Lodge on the second Wednesday, and then to attend the exhibition on the 27th. The time was therefore changed to the day following the annual meeting of the Grand Body, and this has been found to be not only convenient to the Brethren, but it insures a larger attendance at both meetings than could probably otherwise be secured. The good effects resulting from these exhibtions are too obvious to need illustration. They afford to the Lodges the most favorable opportunity that can be presented, for a careful comparison of the work, and the correction of any errors or slight discrepancies that may have crept in among them, and also a fit occasion for the members to make the personal acquaintance of each other, and we are happy to add, in conclusion, that, with rare exceptions, they do not fail to avail themselves of it.

ORGANIZATION FOR 1872.

M.W. SERENO DWIGHT NICKERSON, Boston	Grand Master.
R.W. PERCIVAL LOWELL EVERETT, Boston	Deputy Grand Master.
R.W. CHARLES KIMBALL, Lowell	Senior Grand Warden.
R.W. TRACY P. CHEEVER, Chelsea	Junior Grand Warden.
R.W. JOHN McCLELLAN, Boston	Grand Treasurer.
R.W. CHARLES H. TITUS, Boston	Recording Grand Secretary.
R.W. CHARLES W. MOORE, Boston	Corresponding Grand Secretary.
R.W. DANIEL W. LAWRENCE, Boston	D.D.G. Master, District No. 1.
R.W. HENRY W. MUZZEY, Cambridge	D.D.G. Master, District No. 2.
R.W. CHARLES J. DANFORTH, Boston	D.D.G. Master, District No. 3.
R.W. CHARLES A. WELCH, Waltham	D.D.G. Master, District No. 4.
R.W. GEORGE H. PEIRSON, Salem	D.D.G. Master, District No. 5.
R.W. JOSEPH SIDNEY HOWE, Methuen	D.D.G. Master, District No. 6.
R.W. HENRY P. PERKINS, Lowell	D.D.G. Master, District No. 7.
R.W. EDWARD J. SAWYER, Gardner	D.D.G. Master, District No. 8.
R.W. DANIEL UPTON, South Adams	D.D.G. Master, District No. 9.
R.W. WILLIAM J. SAWIN, M. D., Chicopee Falls	D.D.G. Master, District No. 10.
R.W. Rev. THOMAS E. ST. JOHN, Worcester	D.D.G. Master, District No. 11.
R.W. GEORGE E. STACY, Milford	D.D.G. Master, District No. 12.
R.W. JAMES UTLEY, Taunton	D.D.G. Master, District No. 13.
R.W. ABRAHAM H. HOWLAND, Jr., New Bedford	D.D.G. Master, District No. 14.
R.W. JOSEPH K. BAKER, Dennisport	D.D.G. Master, District No. 15.
R.W. EDWARD AVERY, Braintree	D.D.G. Master, District No. 16.
R.W. WILLIAM T. GRAMMER, Woburn	D.D.G. Master, District No. 17.
R.W. GEORGE H. KENDALL, Valparaiso	Deputy for Chili, S. A.
R.W. WILLIAM C. BLANCHARD, Shanghai	Special Deputy for China.
R.W. RICHARD H. HARTLEY, Lima	Special Deputy for Peru, S. A.
W. Rev. ALONZO H. QUINT, D.D., New Bedford,	Grand Chaplains.
W. Rev. JOSHUA YOUNG, Fall River	
W. WILLIAM H. CHESSMAN, Boston	Grand Marshal.
W. MOSES G. LYON, Fitchburg	Senior Grand Deacon.
W. JOHN VIALL, Somerville	Junior Grand Deacon.
W. GEORGE H. FOLGER, Cambridge	Senior Grand Steward.
W. JAMES H. BOUVE, Cohasset,	Junior Grand Stewards.
W. HENRY C. WILLSON, Worcester,	
W. JOSEPH B. KNOX, Worcester,	
W. JONATHAN P. FOLSOM, Lowell	Grand Sword-Bearer.
W. LOVELL BICKNELL, East Weymouth	Grand Standard-Bearer.
W. JOHN M. RODOCANACHI, Boston,	Grand Pursuivants.
W. HENRY A. BROWN, Ayer,	
W. E. DANA BANCROFT, Ayer,	Grand Lecturers.
W. CEPHAS BRIGHAM, Auburndale,	
W. ALFRED F. CHAPMAN, Boston,	
Br. HOWARD M. DOW, Boston	Grand Organist.
Br. FREDERICK A. PIERCE, Boston	Grand Tyler.

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ANCIENT RULES AND CUSTOMS.

We have recently had placed in our hands a little volume of some thirty or forty pages, containing the Charter and By-Laws of St. John's Lodge No. 1 at Newport, R. I., printed in 1808, which shadow forth some of the customs of the Brethren of that day, that may be interesting to many of our younger Brethren of the present day.

The "Charter," as here given, is an Act of Incorporation, and not a Masonic Charter as now popularly understood. It was granted "at the General Assembly of the Governor and *Company* of the State of Rhode Island, and Providence Plantations, begun and holden at So. Kingston, within and for the State aforesaid, on the last Monday in October, in the year of our Lord 1793, and in the eighteenth year of American Independence," on the petition of "Moses Seixas, Christopher Chaplain, George Gibbs, Peleg Clark and others, styling themselves Members of St. John's Lodge of Free and Accepted Masons of Newport." The petitioners set forth that their Lodge had then been established upwards of forty years, and pray that "they may be incorporated as a Body Politic and Corporate, for the purpose of securing such funds as they now have, or may from time to time hereafter possess." The act was signed by Gov. Fenner on the 4th of November 1793.

The By-Laws contain some provisions which may be new to many of our readers.

Article III provides that "no business of consequence," such as balloting for candidates, initiating, distributing money to the necessitous, electing officers, etc. "can be transacted unless the Master with eight, or the two Wardens with sixteen Members be present."

Article V provides that "during initiating, passing or raising, no member or visiting Brother will be admitted *into* or permitted to *retire* from the Lodge."

Article VI makes it the duty of the Tiler to "summon the members, either by *oral* or printed communication, prepare the hall, arrange the Furniture and Implements and take care of them; bring to and take back from the Lodge all *Refreshments ; guard and return the vessels that contain them ;* make fires and extinguish them, under the order and direction of the presiding Senior Warden ; see that the candles are lighted and extinguished," etc. As a compensation, he received for these duties, including the "tiling the door," one dollar and a quarter a night ; "for each and every degree conferred on the candidate, to be paid by the candidate, fifty cents ;" for summoning Brethren to attend the funeral of a deceased brother, procuring the requisites and attending the same, one dollar and a quarter.

The Secretary was to "keep a regular and just account of the proceedings of the Lodge, and issue notices for the meetings ; and for his care and trouble" "he was exonerated from all expense on the Lodge nights and feasts." This would not at the present day be regarded as a very liberal compensation. He was however allowed the privilege of appointing a "*Deputy* to assist him in keeping the record," and of issuing certificates to Brethren requesting them, they furnishing paper or parchment, on paying him one dollar. The Treasurer received a corresponding emolument, without the privilege of issuing cerificates.

Private or separate conversation, as now, was prohibited, as also all controversy about religion, sects, politics, or parties.

Did "a member deviate from decorum," he was first "to be severely reprimanded by the presiding master," and then should he persevere in such indecorous behavior, "he will be ordered, under the direction of the Senior and Junior Deacons, by the presiding master, immediately to quit the Lodge," to which he was not again to be admitted until he had made a satisfactory written apology. If the offence was intoxication, he was first reprimanded, and on a repetition of it, "expelled, and his name erased from the records." The same penalty was also attached to any disclosure of the transactions of the Lodge, such as revealing the name of a candidate who had been rejected, or that of him who had opposed his admission. Visitors guilty of this last offence, were "forever after interdicted visiting the Lodge."

Article XVI provides that "a vote of expulsion shall only pass on a regular Lodge night, when the Master, Wardens, and sixteen members are present ; the votes of two thirds shall be necessarily in the affirmative to expel the member ; but to impose a fine, suspend from the privileges of the fraternity etc. the majority of any number shall be competent." Before any action however in such cases took place, it was required that notice be given to the offending party, "that he may appear and make his defence ; but should he neglect or refuse to appear, after notice, the Lodge will proceed and pass sentence, which sentence shall be conclusive." Visitors were excluded on such trials.

The fee for the first degree was twelve dollars, and fifty cents additional to the Tyler. For the second degree, to be taken on the same evening or otherwise, at the option of the candidate, three dollars, and fifty cents to the Tyler. In cases of "actual emergencies" the candidate could take the third degree, on any subsequent night, before the next regular meeting, two thirds of the members agreeing, and the candidate paying "the expense of extra Lodge," with the further sum of six dollars to the Treasury, and fifty cents to the Tyler. The sons of Brethren, members of the Lodge, were admitted to the three degrees, for eleven dollars and the Tyler's fees.

In balloting for candidates "should a negative vote appear the first time, it could be tried again, and no more ;" but the objecting Brother was required on the ensueing day, to wait on the Master, and assign his reasons for his opposition, which, if satisfactory, the candidate stood rejected ; but "the name of the opponent shall forever remain a secret with the master," whose option it was to lay the objection before the Lodge or not. If the objections were deemed frivolous by the Lodge, a new ballot could be ordered, when, the opponent withholding his vote, if a clear ballot appeared, the candidate was admitted. Two negatives in any case were conclusive. "Should any candidate after being rejected by the Lodge, apply to, and be admitted a member in any other, "he shall not be received, accepted, or admitted a member of this, or suffered to visit or sit therein." Members were admitted by a two thirds vote.

It was made the duty of *every member* to attend the funeral of a deceased member, especially if so requested by him before death, or by his relatives or friends after decease.

Article XXXII is as follows — "The refreshment on Lodge nights will continue as usual, except on special occasions. The smoking of cigars or pipes in any part of the building is prohibited."

Article XXXIV — "No member will take his seat without an apron ; for the apron is an emblem of *Decency* as well as Innocence."

Article XXXVI provides that "the Feast of St. John the Evangelist shall be celebrated in such manner as the Lodge next preceding thereto, may direct and determine." The Committee of arrangements in such cases, were exonerated from any part of the expense.

Any Member was at liberty to resign his membership, having paid his dues to the Treasurer ; "but after his dismission he shall not receive any honor, benefit or relief from the society."

Article forty-third is in accordance with a custom, common in most of the Lodges half a century ago, as follows — "Each and every Member on Lodge nights, shall pay *Twenty-five cents* toward defraying the expense of *Refreshments*, if he partakes of the same, but not otherwise; and should any member or visiting Brother leave the Hall before he pays his quota as aforesaid, the Master or Treasurer will demand it of him; but the Master will exonerate those Brethren whose circumstances are inadequate to pay. Visiting Brethren will pay after visiting once, the same as members."

An interest attaches to the regulations and customs of our Brethren of former times, far above their present practical value, inasmuch as they enable us to contrast the present with the past, and to ascertain how nearly we have kept the faith, and preserved the good old practices of the fathers. To the close masonic student they must ever be priceless.

GRAND LODGE OF HANOVER.

We have on another occasion noticed the dissolution of the Grand Lodge of Hanover, but as the following contains some particulars and historical data not then mentioned, we give it a place in our pages as a matter of future reference.

After an active existence of forty years, the Grand Lodge of Hanover has ceased to exist. It held its last session March 28, 1868. The war of 1866, between Austria and Prussia, resulted in the annexation of the kingdom of Hanovor to Prussia, and in its train followed the question of the future existence of the grand lodge. According to an edict issued by a former king of Prussia, October 20, 1798, three grand lodges only are permitted to exist in his dominions. It was supposed by many, however, that inasmuch as Hanover possessed an independent grand lodge before its annexation to Prussia, its quiet continuance would be permitted, particularly as the edict before alluded to seemed to have been modified in 1848, by the enactment of a law which permitted Prussian subjects to assemble without arms in a closed room, and form societies not prohibited by law. This anticipation was not realized. The Grand Lodge of Hanover was swept away by a Cabinet order, February 17, 1867, whether justly or otherwise we cannot say, nor how much the dissensions which sprung up in the grand lodge itself contributed to this result.

OBITUARY.

The following memoir of the late Bro. JOHN ANDREAS LEMBKE, written at the request of Mt. Olivet Chapter of Rose Croix, Boston, by Bro. WM. P. ANDERSON, was read before that Body on the Feast of all Saints, Nov. 1, 1871, and has been politely furnished for publication in our pages.

MEMOIR.

I remember with feelings of great pleasure, the happy emotions experienced by us all, when a year ago to-day, our Most Wise arose and after mentioning some of the experiences of the previous year, congratulated the Chapter, that its circle had not been broken in upon by the hand of death, and expressed the hope that all might be permitted to assemble to renew our vows of fraternal regard upon this festal evening. But in the good providence of God it was otherwise ordered.

Business arrangements necessitating absence from the city prevented my regular attendance upon the meetings of our Chapter, but I was glad to be present and with you all to welcome, not to our membership alone, but to our warmest friendship among those who for the first time assembled with us a year ago, our Brother John Andreas Lembke.

He was born in Sweden April 14, 1834, and from the few facts I have been able to collect, am led to infer that his early years were passed in comfort, as his parents were among the better class, and possessed of some property. He learned the trade of watchmaker, and as his history in this country shows, attained an excellence and skill in that profession possessed by few.

He was married in Sweden, but soon after was overtaken by misfortune and lost the property which he had inherited. To his sensitive nature, the faces and sympathies of his friends and countrymen were a continual reproach, and to relieve his feelings and better his financial condition he resolved to come to this country, which to a Swede is more desired than any country save Sweden itself.

Eighteen years ago, unable to speak a word of English, and without one single acquaintance, he landed with his wife on our shores. With no other recommendation than his appearance gave him, and upon the assertion of the Consul that he believed him to be a skilful workman, he was given an opportunity in the store of Mess. Palmer and Bachelder to show whether the statement of the Consul was true. It was his time now to work out his reputation, and how well has he done it!

For eighteen years has he continued faithful to those with whom he was first introduced, rising over all his associates, and for the past ten years or more occupying the position of head of his department. In all these years he never asked and was never offered any leisure time for a vacation, but with exception of an occasional day, when his presence at home was needed for moving to some new place of residence, was always present at the store and at his proper place. With a high sense of honor he gave his whole time unselfishly, to his employers, and to his own detriment substituted their interests for his own. Courteous, attentive and always on hand, he soon became known and respected by a large circle of friends who saw and appreciated not alone his mechanical skill, but the qualities of a true gentleman so evident in his every action.

He became interested in our Order while in Sweden, and while living in East Boston received the Degrees and took membership in Baalbec Lodge. Not long after, while living in South Boston, he was received into St. Matthew's Chapter, and after that in due course became a member of Boston Council of Select and Royal Masters and Boston Commandery of Knights Templars.

Freemasonry was beloved by him, and when the opportunity was afforded him for advancement, it was not an idle curiosity which urged him forward, but rather the result of careful consideration and an unusual appreciation of the privilege extended to him. It was with this view that he entered upon the series of Degrees contained in this Scottish Rite and became one of our first associate members. He was greatly interested in all the particulars of the work, and though with an income which left no surplus, he still found pleasure in obtaining from Europe, regalia and jewels as used there, thinking that beyond his own personal enjoyment, they might in some way prove of value to the order here.

On the 15th of July, 1871, in the full and vigorous possession of all his faculties, and in doing what he deemed an act of politeness, he carelessly stepped off the front platform of one of our horse cars, and in an instant received the injuries which resulted first in the loss of his left leg and afterwards in his death. Everything was done to relieve his sufferings, and it was hoped his strong constitution might carry him through the shock and suffering of his sickness. For a time there were favorable indications, but suddenly the presence of erysipelas caused us to fear lest his vital powers should give way, which unfortunately proved to be the case, and on Friday Sept. 1st, nearly seven weeks after his accident, he gently fell asleep as he gazed upon those fields where "flowers immortal bloom." A few moments previous he told his wife, sitting at his side, to look up and see the "beautiful birds and flowers," and while his eyes wandered over those sights he suddenly exclaimed, "Mother," as if he saw her standing there to welcome her son as he passed from time into eternity.

These are matters hidden from our eyes, and no one can tell or dare question the scenes which may have been opened to his vision, already closed to earth.

His whole life so far as we can learn, was an exhibition of character based upon principle. An extreme timidity or bashfulness which to some had the appearance of pride, prevented the full development or exhibition of his affections, but to those to whom perhaps he was the best known, he showed the finest qualities of heart and soul, and to no class of men was he more appreciative than to this Mt. Olivet Chapter of Rose Croix.

It is fitting that we should remember our brother, not alone as has already been shown during his sickness and in performing the last sad rites, but to-night also, and we may each one apply to our own lives that which would seem to have been the motto of his:

> "He that is faithful in that which is least, is faithful also in much."

MASONRY IN ITALY.

The world owes much to our Masonic Brethren in Italy for what there is of progress and freedom of thought in that priest-ridden State. Masonry has done much to ameliorate the severity of kingly rule; it gave the first powerful impulse toward general education in Italy, and laid the foundations for that moral revolution, which has forever broken the bonds of ignorant superstition, and has spread light and knowledge among those heretofore wandering in darkness. Under the jurisdiction of the Grand Orient at Rome, there are now 150 working Lodges—all working the Ancient and Accepted Scottish Rite. This Grand Orient was formerly located at Florence, but is now established in the Eternal City, from whence its edicts are now issued, and from whence but a short time since issued from the Vatican, anathemas and excommunications against the Order; and from whence issued the infamous order of Clement V. for the burning of Jacques de Molay, Grand Master of Knights Templars, at the stake. Surely the world moves, and one of the great levers of humanity and progress is Masonry. The leven of its progressive ideas and teachings is working throughout Europe. *Masonic Mirror.*

FESTIVAL OF ST. JOHN THE EVANGELIST, BY THE GRAND LODGE OF MASSACHUSETTS.

In obedience to the requirement of its present Constitutions, and in compliance with the imperative injunction of the Commission or Deputation granted in 1733 by the Grand Lodge of England to Henry Price, its first Grand Master, to "annually cause the Brethren to keep the Feast of St. John the Evangelist, and dine together on that day," the Grand Lodge of this Commonwealth assembled at the Masonic Temple in this city, on the 27th of December ult., for the installation of its officers and the celebration of the "Annual Feast." The Grand Lodge was called together at half past five o'clock, P. M., and after acting upon some preliminary business, M. W. Grand Master GARDNER delivered another of his most interesting and valuable addresses—confining himself mainly to the personal history and Masonic career of Bro. PRICE—tracing, step by step, in both relations, with irrefutable precision, his acts and doings from his first arrival in this country to the end of his long and honorable life. It was an admirable and conclusive narrative, establishing clearly and beyond all carping, the legality of his appointment, and the regularity and lawfulness of all his masonic acts. But as we propose hereafter to refer to this address more fully than we have room for this month, we dismiss it for the time, with the remark, that it was a triumphant vindication of the character and memory of the "Father of Masonry" in America, and an overwhelming rebuke to his slanderers.

For what follows, we are indebted to the kindness of R. W. Bro. Wm. W. Wheildon, P. Cor. Gr. Sec. of the Grand Lodge, a brother who, though not a Mason at the time, as the editor of a public newspaper in the adjacent city of Charlestown, was one of the most able and zealous defenders of our Institution during the Anti-masonic crusade against it, outside of our Order. That he was not a Brother at the time referred to, was owing to prudential considerations rather than to his own wishes or desires. Standing between the walls of the Institution and its enemies, he was in a position where he could fight the battle on its merits, solely as a question of public interest, and he fought it bravely and nobly. Our beloved Brother says—

At the conclusion of the ceremonies of Installation of the Grand Officers, the brethren were "called off" by direction of the Grand Master, for the purpose of celebrating the Festival of St. John the Evangelist, according to the ancient usages of the Institution. The brethren had been invited by Grand Master Nickerson to join with him in the festival, and upon signifying their acceptance, were provided with the appropriate cards of admission. The meeting of the Grand Lodge was fully attended, and there were over three hundred brethren present at the festival, and these filled the banquet-hall to its utmost capacity. The brethren were arranged at the tables, as far as practicable, according to the usual rules of Masonic precedence, the procession having been formed by the Grand Marshal with the "right in front." By invitation of the Grand Master, the members of Winslow Lewis Lodge,—over which he had formerly presided, and in compliment to him,—officiated as Stewards of the feast, and were designated by a handsome silver badge in the form of a cornucopia, at tached toa blue ribbon—a very appropriate and significant emblem.

The procession formed a complete circle around Sutton Hall, including the ante-rooms, and marched from the hall to the music of the organ, and were received at the door of the banquet room by a detachment from Gilmore's Band, which also supplied the music during the feast.

The banquet-hall was quite elaborately decorated with evergreen, in festoons, wreaths and crosses, and the banners of the subordinate lodges. The feast was provided by Bro. J. B. Smith, the well-known caterer of Boston, and of course was all that it should be, having regard to the guests and the occasion.

The Grand Master appeared at the head of the tables, and on his right were the Grand Chaplains; the Rev. Dr. Randall, Bishop of Colorado, and a Past Grand Master; Past Grand Masters Coolidge, C. C. Dame and Parkman; and on his left were Deputy Grand Master Everett; Past Grand Master Lewis, and Past Deputy Grand Masters Moore, A. A. Dame, Wilder, and R. W. Brothers Sutton, Sheppard, and others, including the surviving signers of the "Masonic Declaration" of Dec. 31, 1831.

The occasion, besides its special character as the festival of the Evangelist, was made a matter of consideration as the *fortieth anniversary* of the Declaration of 1831, and copies of this famous document, in *fac simile* of the original issue, were printed and supplied to each brother present. It is, of course, by this time, too well known among our readers to require any special description. It was the proper expression of the opinions and convictions, on the subject of the Masonic abuse and persecution, on the part of the Masonic Fraternity, and a distinct avowment of their principles and setting forth of their rights. From the occasion which called it forth and its character, it has become historic, and although it was signed by about six hundred Masons in the city of Boston, there are at the present time only a small number (35 or 40) who survive the lapse of forty years. When the same event comes to be noticed in 1881, at the completion of the half century, it will be remarkable if any of the signers of this memorable instrument are found living and able to be present.

THE FEAST.

The M. W. Grand Master, as host of the banquet, called the company to order and at his invitation a blessing was asked upon the "food and fellowship," by the Senior Grand Chaplain, Rev. Bro. Quint.

The Grand Master then briefly addressed the Brethren, he might well have said under difficulties, as the dais or platform, at the head of the table in past time, had been removed by order of the late Grand Master, to the end that the brethren might "meet on a level;" and the consequence of this dethronement was that the whole assembly was at least a head taller than the Grand Master. He was compelled, as he said, "to mount the chair," and bestowed some kindly criticisms upon the act of his predecessor, who seems not to have supposed a lesser man than himself would ever be elected to so great an office. The Grand Master then referred to the occasion which they had assembled to celebrate and gave a cordial welcome to all who were present. He invited the brethren to partake of the "refreshment" provided for them without further ceremony, which they did with alacrity and fidelity, discretion and satisfaction — the band enlivening the passing moments with their fine music.

SENTIMENTS AND SPEECHES.

At the conclusion of the repast, the Grand Master, with a brief reference to the subject of it, offered the first toast:

The memory of Holy St. John — May we imitate his virtues, and exemplify his life.

The toast was drank by the brethren standing, with their filled glasses in the left hand.

The toasts which followed were, 1st — *The memory of George Washington*, — which was also drank standing; and 2d, —

The President of the United States, — May God have him in his holy keeping.

REMARKS OF THE GRAND MASTER.

The Grand Master said the first celebration of the anniversary of St. John the Evangelist, was held by the first Grand Lodge of Massachusetts at the Bunch of Grapes Tavern in King [State] Street, and the anniversary continued to be celebrated until the Revolutionary War. For many years the anniversary was allowed to pass by without special notice, until 1857-8, when Past Grand Master Heard revived the custom, which, it is to be hoped, will now be continued by each successive Grand Master. The present occasion, besides its "Evangelical" character, is the *fortieth anniversary* of the famous "*Declaration*," made by the Masons of Boston and its vicinity, in the exciting and perilous times of 1831. There are said to be in Boston, at the present time, forty-five of the signers of that Declaration, and among them the Author of that celebrated document, whom we have the pleasure to have with us this evening, with several of his "compatriots" of that day.

The Grand Master then related a pathetic story, touching Bro. Moore's pedal extremities, and declared that although he stood six feet two in his stockings, he was bound to *draw him out!* He then gave — *The health of R. W. Bro. Chas. W. Moore.* The brethren rose and drank the toast standing, the whole company joining in the refrain "So say we all of us."

BRO. MOORE'S SPEECH.

This enthusiastic reception of the toast brought Bro. Moore to his feet. He thanked the company very cordially for the compliment paid to him, and rejoiced in the opportunity afforded by this occasion to meet once more the few signers of the Declaration of 1831, who yet survive. It might be the last time with some of them that they can look into each other's faces and recall the spirit of the times in which they were united. The occasion was very suggestive and seemed to call for a few words on the history and character of the anti-masonic excitement prior to the date of the Declaration. He was already admonished by the clock and saw the necessity for short speeches, and should confine himself strictly to an outline narrative of the leading events of the period, which he did in a very clear and emphatic manner. We cannot follow him through his whole speech, in the limits allowed to us in these pages. The great prime cause of the political tornado that swept across the country from 1826 to 1834, found its origin primarily in the loose management of the Masonic Fraternity in the state of New York, where two rival Grand Lodges and rival subordinate lodges existed. Masonry was degraded and sold; measures were used to establish rival Lodges where none were needed, and all sorts of men were made masons, after the manner of the time, for notes and due bills, never expected or likely to be redeemed. Every little village, and peradventure every canal landing, had its so called masonic lodge. Everything pertaining to these mushroom associations was in keeping and they were in no proper sense recognizable as legitimate masonic bodies. Local politics ran high, the time was propitious, the seed had been sown, the germ of the excitement was started, and the falsehoods and slanders necessary for the base purposes of political demagogues were sent on their mission through the state and country. The state was soon in a blaze, and society, family-ties, and the church were rent asunder. There was no safety for Masons anywhere, not, in some cases, in their own families. Fathers were against their sons; sons against their fathers; mothers and sisters against their husbands and brothers. The excitement spread and gathered virulence into Eastern Ohio and Pennsylvania, and ultimately by special emissaries was started in Boston.

Brother Moore here gave a brief account of the spread of the excitement through the State of Massachusetts and some of the other New England states. Towns, churches, families, joined our enemies, and many lodges were swept away. In the midst of the excitement, when it was dangerous to be known as a mason, when the brethren were insulted and abused in the streets, hooted at as murderers, &c., in October 1830, the Grand Lodge of Massachusetts had the courage, with a small amount of money in its treasury, to lay the corner-stone of the Masonic Temple on Tremont street. At a time when it was almost unsafe for a Mason to walk the streets of Boston, the Masons, with a spirit, courage and zeal worthy of men determined to maintain their "inalienable rights," formed a procession at Faneuil Hall, marched through the principal streets of the city, and laid the corner stone of their new Temple, with Masonic ceremonies, in ample form. The whole occasion was one of moral grandeur, seldom if ever paralleled in this country. There were old men and young men in that procession, and no little nerve was required for the occasion; the corner stone was laid, but anti-masonry was not, and an evidence of this appeared in black letters upon the corner stone the next morning. The excitement rather increased, anti-masonic publications multiplied, and the fierce conflict went on. Measures of defence and justification were proposed in Grand Lodge, but disagreement as to the proper manner and form arose, and the measure was delayed so long that the subject was taken up by the Boston Encampment of Knights Templars, and under its sanction and approbation the Declaration of December 31, 1831, was prepared and issued. It was immediately signed by 437 Masons in Boston, and subsequently by more than 6000 Masons in New England. It was a bold and honest act and proved the death blow to anti-masonry.

At this point in Bro. Moore's speech, the surviving signers of the Declaration present were requested to rise, and the following were found to be present: Bros. Winslow Lewis, Marshall P. Wilder, Chas. W. Moore, John Bigelow, A. A. Dame, E. B. Foster, Saml. Millard, Wm. Palfrey, John T. Dingley, Lovell Bicknell, E. M. P. Wells, Geo. G. Smith.

At the suggestion of Grand Master Nickerson, the Declaration was read by Rev. Bro Titus, Rec. Grand Secretary.

We are aware that we have given only a very meagre sketch of Bro. Moore's speech, and in doing so we have left ourselves room merely to mention the speeches which followed, which were pertinent to the occasion and the circumstances. The speakers were Bro. John H. Sheppard, a Mason of sixty years standing; Hon. Marshall P. Wilder, who was very happily introduced, pomologically, by the Grand Master, and who made a genial and happy speech, exhibiting much feeling and affection towards the institution; Past Grand Masters Gardner, Dame, Heard; Right Rev. Bishop Randall of Colorado, and R. W. Charles Woodbury. We should be glad, if space allowed, to sketch some of the speeches, and also the characteristic speech of Past Grand Master Winslow Lewis, who was called up by the statement of the fact that his honored father, as well as himself, was one of the signers of the Declaration. The Doctor's speech was preceded by some remarks, in reference to father and son and their long and devoted connection with the masonic institution, by Bro. Moore.

There were some other speakers before the hour of "high twelve" arrived. The Grand Master closed his lodge at this hour, and the brethren departed for their homes.

Simply to say that the celebration of the festival was an occasion to be remembered, would be to pass it over with a very trite remark. There were many things pertaining to it of a very suggestive character, some of which may be worthy of consideration. One of these it may well be supposed, relates to the "history of anti-masonry," as it is called. There can be no more objection, that we know of, to a permanent historical record of the great political abortion of anti-masonry, than might have been made to a history of the Salem witchcraft. There is something alike in the two outbreaks; in the folly, ambition and malice, on the one hand, and the superstition, bigotry and fanaticism on the other. The latter, in the phsycological history of the race and the wild aberrations of the human intellect, undoubtedly possesses the greatest interest in a general view of the subject, while anti-masonry was a sort of fanatical conflagration, ending in the discomfiture and destruction of the fanatics. No one of the persecutors of the supposed witches, in their time, or of the Masons in ours, would care to have the fact stated in their biographies or on their tomb-stones.

We ought not to have left it until our last paragraph, to say the word we have to say of our new Grand Master, who thus early has given us an opportunity to see the members justified in giving to him their unanimous vote. In the lodge-room as a presiding officer, he shew himself prompt in the duties of the chair and self-possessed and dignified in their performance; in the banquet-hall his presence was equally satisfactory, not too conspicuous, but quick and ready to meet the demands of the position, and happy in the expression of his ideas and in maintaining the *vim* and the good nature of the place, preserving the proprieties and promoting the hilarity and enjoyments of the occasion.

GRAND LODGE OF MARYLAND.

At the Annual Communication of the Grand Lodge of Maryland, held Tuesday, November 21st ult., the following officers were elected: John H. B. Latrobe, M. W. G. Master; Francis Burns, R. W. D. G. Master; L. A. C. Gerry, R. W. S. G. Warden; W. A. Cunningham, R. W. J. G. Warden; Jacob H. Medairy, R. W. G. Secretary; Frederick Fickey, Jr. R. W. G. Treasurer; Rev. John McCron, R. W. G. Chaplain; Charles E. Kemp, R. W. G. Marshall; George R. Cofforth, W. G. St'd. Bearer; P. D. Boyd, W. G. Sw'd Bearer; F. J. Kugler, W. S. G. Deacon; C. B. Kleibacker, W. J. G. Deacon; S. W. Starr, W. S. G. Steward; R. C. McGinn, W. J. G. Steward; John P. Naill, G. Pursuivant; J. Kirwin, G. D. of ceremonies; D. A. Piper, G. Tyler.

THE GRAND ORIENT OF FRANCE.

This once distinguished, though always capricious Masonic Body, has at last succeeded, in its vagarious policy, in throwing itself beyond the limits of Freemasonry, altogether, by abolishing the office of Grand Master, and establishing in its stead a "Council" of the order, composed of thirty-three members, elected by the assembled Lodges, with the power of choosing a President and other officers among themselves! Such an organization as a governing power, is unknown to ancient Craft Masonry, and cannot be recognized anywhere as a lawful Grand Lodge of such. Another political revolution, which is probably not far distant, may bring it back to its senses, and restore it to its proper place among its sister Grand Lodges of the world.

THE ANCIENT MASONIC CONSTITUTIONS.

We have recently received from our venerable Brother and personal friend RICHARD SPENCER Esq., the well known Masonic publisher of London, a beautifully printed and bound presentation copy of one of the most valuable Masonic publications of the day, entitled — "The Old Constitutions belonging to the Ancient and Honorable Society of Free and Accepted Masons of England and Ireland. Four reprints of the first editions published in London, 1722, 1723, Ms. 1726, Dublin, 1730. Edited by the Rev. John Edmund Cox, D. D., F. S. A., Vicar of St. Helens, Bishopsgate; P. G. Chaplain of the united Grand Lodge of England, etc. with two frontispieces reproduced in fac simile, etc." These Constitutions, though with one exception, familiar to masonic students in this country, are rare, and have heretofore been unattainable by the general masonic reader. The exception is the Constitutions of 1722, which, says the publisher, "are reprinted from a copy which, as far as I can ascertain, is unique. It came into my possession about a quarter of a century ago, bound up at the end of the scarce 1723 edition of the Constitutions; and from that time I have been searching for another unsuccessfully. The original title page (1722), is given, from which we learn that it was "*Taken from a Manuscript wrote above Five Hundred years since.*" It opens with the following solemn invocation —

> "*The Almighty Father of Heaven, with the Wisdom of the Glorious Son, through the Goodness of the Holy Ghost, Three Persons in one God-head, be with our Beginning, and give us His Grace so to govern our Lives, that we may come into his Bliss, that shall never have end.* Amen."

This shows pretty clearly the religious element of the Institution in the thirteenth century.

This edition of the Constitutions however, enters much less into the history, and gives fewer of the old charges and regulations of the Craft, than those which were printed at a later date; of which indeed it appears to be a synopsis rather than a full copy, though all were clearly derived from a common source.

The next in the order of arrangement in the volume before us, are the Constitutions of 1723; of which we have in our own library, two copies of the original edition, having personally purchased one of them of Bro. Spencer, while in London some years ago. From this edition all the ancient Constitutions now known in this country, were originally taken.

The next is a reproduction of the Constitutions printed in 1726, from a manuscript copy in the possession of the publisher. Cole printed on engraved plates, the Constitutions known by his name, from another copy of this same manuscript, in 1728, "with slight alterations." It opens with the invocation above given, and this is followed by a sketch of the history, and a synopsis of the ancient charges and regulations.

Then comes the Irish edition of the Constitution printed in 1730, which is rare, never having been reprinted or exposed for sale in this country.

A full index closes the volume. It is a valuable work — worth to the Masonic antiquary and scholar, more than a whole library of the trashy *soi disant* masonic publications which are being peddled all over the country. It is for sale in this city by A. Williams & Co. at the 'Old Corner Bookstore," Washington Street.

GRAND LODGE OF SCOTLAND.

The Quarterly Communication of the Grand Lodge of Scotland was held on Monday, 6th inst., in Freemasons' Hall, George street, Edinburgh. In the absence of the M. W. G. Master, the Earl of Rosslyn, the meeting was presided over by W. Mann, the Senior Grand Warden, supported by Lord Lindsay, Prov. Grand Master of Aberdeenshire (West); Colonel Campbell, of Blythewood, Prov. Grand Master of Renfrewshire (East); J. C. Abbott, Acting Senior Grand Warden and others.

After the transaction of the usual routine business, the nomination o Grand Office-bearers and Grand Stewards for the ensuing year was prof ceeded with, when the following were elected; The Right Hon. the Earl of Rossly, M. W. Grand Master; The Right Hon. the Earl of Dalhousie, K. T. R. W. Past Grand Master; Sir Michael Shaw Steward, Bart., R. W. Depute Grand Master; Henry Inghs, of Torsence, R. W. Substitute Grand Master; Colonel A. C. Campbell of Blythswood. R. W. Senior Grand Warden; the Right Hon. Lord Erskine, R. W. Junior Grand Warden; Samuel Hay, R. W. Grand Treasurer; Alex J. Stewart, R. W. Grand Secretary; John Laurie, R. W. Grand Clerk; the Rev. Arnott, D. D., and the Rev. V. G. Faithful. M. A., V. W. Grand Chaplains; Wm. Officer, V. W. Senior Grand Deacon; Major W. H. Ramsay, V. W. Jr. Grand Deacon; David Bryce, W. Architect; A. Hay, W. Grand Jeweller; John Coghill, W. Grand Director of Ceremonies; D. Robertson, W. Grand Bible-bearer; James Ballantine, Grand Bard: the Right Hon. Lord Rosehill, Grand Sword-bearer; C. W. M. Muller, Grand Director of Music; R. Davidson. Grand Organist; M. Makenzie, Chief Grand Marshal: A. L. Apthorpe, Grand Marshal; W. M. Bryce, Grand Tyler; and James Baikie, Outer Guard.

ALSACE AND LORRAINE.

We learn from "*La Chaine D'Union*" of Paris, for December, that five of the Lodges located in the recently conquered provindes of Alsace and Lorraine have united, for the purpose of forming an independent Grand Lodge, taking for their fundamental law the Constitution and rules of the Grand Orient of France. It is thought however that the new Grand Lodge will allie itself with the Grand Lodge of Germany, and work only the three degrees of ancient masonry; in which event the remaining Lodges in the Provinces, will enrol themselves under it. The "*Bauhitte*," (the German masonic periodical) adds however that "The government of Berlin desires that the Lodges of Alsace and Lorraine unite themselves to a German Grand Lodge, or that they cease to exist." There would seem therefore to be very little doubt how the matter will end. There are three Grand Lodges in the Empire, which are recognized by the Government, and the Emperor will not be likely to consent to any increase of this number.

GRAND ENCAMPMENT, UNITED STATES.

The following amendments to the Constitution, were adopted at the session of the Body at Baltimore in September last.

To modify the second paragraph of Division 1, Section 5, Art I. (specifying the duties of the Grand Master); so as to read, after the word "following," thus:

"to appoint a Grand Prelate, Grand Standard Bearer, Grand Sword Bearer, Grand Warder, Grand Captain of the Guard, to serve during the term of the office of the Grand Master making the appointment."

Adopted September 21st, 1871.

Add to Sec. 1 Art II (of the Constitution of State Grand Commanderies) as paragraph third, following the word "members." in the eighth line, the following:

"The first nine of whom shall be elected by ballot, and the remaining four officers tenth and thirteenth inclusive shall be elected or appointed as the Grand Commandery may direct."

Adopted September 21st, 1871.

Add to Sec. 5, Art II. (specifying the Duties of the Grand Commander) as paragraph five, next immediately before the last the following:

"During the recess of his Grand Commandery he may suspend from the functions of his office any officer of the Grand or Subordinate Commandery, or arrest the Charter or Warrant of a Commandery; but, in neither case shall such suspension affect the standing in the Order of such officer, or his membership in the Commandery. And he shall report his action in full therein to the next Conclave of the Grand Commandery for its final action."

Adopted September 21st, 1871.

Add to Sec I. Art IV (specifying the "Fees, Dues, and Finances," as paragraph first, the following;

"The State Grand Commanderies, in such manner as they may respectively determine, shall annually collect, and pay to the Grand Recorder of the Grand Encampment, an amount equal to five cents for each Sir Knight returned as a member of their respective Subordinate Commanderies, at the meeting of the Grand Commandery preceding August the first in each year. This fund with the Returns of the Grand Commandery as required in Art. II, Sec. 5, Division 4, shall be forwarded to the Grand Recorder of the Grand Encampment, on *or before* the first day of August in each year."

Adopted September 21st, 1871.

QUINSIGAMOND LODGE.

This is the name of a new and promising Lodge, located in the city of Worcester, which, having worked its year under Dispensation, was formally constituted by M. W. Grand Master Gardner, assisted by his Officers, on Friday P. M. the 8th of December last. The installation of its Officers followed the Constituting of the Lodge, and it is hardly necessary to say that both ceremonies were well and acceptably performed. At their conclusion, the Grand Master addressed the Brethren on their duties and responsibilities, wishing them every success in their new enterprise. The Lodge was then closed, and repaired, with their guest, to the Lincoln House and sat down to well spread tables for supper. The time being limited by the cars, but little was left for anything beyond the disposal of the rich viands upon the table. The officers installed are as follows:

Henry C. Wadsworth, M; Seneca M. Richardson, S. W; J. Marcus Rice, S. W; Ransom M. Gould, T.; Wm. Strong, Sec.; Eminel P. Halsted, S. D.; Harvey B. Wilder, J. D.; Rev. John Greyson, Chap.; Ossian L. Hatch, Marshal: Jas. L. Burbank, S. S.; Alfred D. Warren, J. S.; Silas W. Goddard, I. S.; Lewis L. Carpenter, Tyler.

CATHOLICISM.

Members of the Romish Church in Europe and in this country, are forming Catholic unions, "for the defence of the church" and the protection of the Pope, promising to the Members, subscribing and paying one dollar, the privilege of "attending two lectures by distinguished lecturers, three solemn masses celebrated for the Members, and one solemn requiem mass for the souls of deceased members and defenders of the church." At a recent meeting for that purpose in New York, the "internationals" were denounced as "enemies both of religion and order" and as being "as bad as, if not worse than, the Freemasons." This is the key note to an old song which there seems to be a disposition among these people to revive.

Scribner's Monthly:—The holiday number of this invaluable magazine, is all that its publishers promised us— that it should be the handsomest number of a magazine ever printed in America. We hardly know where to begin to notice, as each article seems worthy the highest praise The illustrations are unusually fine both in design and engraving. The number opens with a ballad translated from the German by Bayard Taylor, entitled "the Orphan's Christmas Tree"; this is followed by "the big trees and the Yosemite," a piquant and graphic paper, illustrated; the poems by Taylor, Christina Rosetti, H. H. and Mrs. Whitney, form a memorable Christmas garland of verse; then there is "The Oak Tree's Christmas Gift" by young Hawthorne; a burlesque Christmas story by Frank Stockton; one of Hans Christian Anderson's marvellous tales; an amusing page of etchings, etc. Mrs. Oliphant's new serial "At His Gates", begins in this number; there is also to be found a story by Joaquin Miller, "The Last Man of Mexican Camp," a sketch of "A day of Scottish Games in Rhode Island," and others which we should like to notice, had we the space. The publishers promise that there will be no falling off in pictorial interest in February.

Price $4.00 per year. Address Scribner & Co. 654 Broadway N. Y. To be had of A. Williams & Co. at the Old Corner Book Store, Washington Street, Boston.

Peters Musical Monthly for January comes to us greatly improved, not in its musical selections, for they are beyond improvement, but in its personal appearance, being printed on thicker paper, and having a new title-page. We were pleased to notice among its selections a new feature, namely, the introduction of a duet, simple and brilliant. We trust, if we are not to be regularly favored with these instructive pieces, that they may at least be frequent, as they are of great use in giving new beginners a correct idea of time, showing them the importance of even playing, etc. Volume IX commences with the January number. Price $3.00 per year. The publisher offers six back numbers for $1.00. Address J. L. Peters, 599 Broadway, New York.

The Freemason, St. Louis.—This is undoubtedly one of the best of our Masonic periodicals. It is conducted as our readers all know by R. W. Bro. George Frank Gouley, Grand Secretary of the Grand Lodge of Missouri, and is published monthly in quarto form by him at St. Louis. at $2.00 per annum. Having completed its fifth year of existence it enters upon a new volume to-day, and we cordially recommend it to our Brethren of the West and elsewhere, as a Masonic publication conducted with eminent ability, and an earnest desire to promote the best welfare of the Craft.

GRAND LODGE OF VIRGINIA.

The annual Communication of the Grand Lodge of Virginia was commenced on Monday evening, 11th Dec., at St. Alban's Hall, Richmond. The attendance of delegates was large, about 216 being enrolled.

The address of Grand Master Owens was appropriate and truly Masonic. It embraced a review of his proceedings during the year, a digest of the decisions rendered, and several important suggestions for the good of the craft.

The election for officers took place with the following result:

Robert E. Withers, M. W. G. Master; T. L. Lambert, R. W. D. G. Master; R. W. William B. Taliaferro,S. G. Warden; R. W. Richard H. Parker, J. G. Warden; Worshipful John Dove, G. Secretary; Worshipful Thomas U. Dudley, G. Treasurer; Worshipful William B. Isaacs, Assistant G. Secretary.

Winslow Lewis Lodge:—This excellent and popular Lodge of this city, celebrated the fifteenth anniversary of its charter, at the Masonic Temple, by a public installation of its Offiicers and a musical *soiree*, on Saturday evening, Dec. 9. A very large company was present, including visitors, and the ladies of the Members.

The following officers were installed:—R. Montgomery Field, Master; Joseph Winsor, Senior Warden; William H. Studley, Junior Warden; John F. Mills, Treasurer; Alonzo P. Jones. Secretary; Benjamin F. Brown Assistant Secretary; Geo. R. Marble, Marshal; L. Cushing Kimball, Senior Deacon; Geo. E. Otis, Junior Deacon; John A. Conkey, Senior Steward; Clarence J. Blake, Junior Steward; Geo. K Guild, Sentinel; Eben F. Gay, Tyler; Richard A. Newell, Geo. K. Guild, Committee on Charity; Clement A. Walker, Benj. Deane, Benj. F. Brown, Members' Committee: Chas. Levi Woodbury, Sereno D. Nickerson, Library Committee; Andrew G. Smith, Benj. F. Brown, Wm. H. Chessman, Committee on Sodality Room.

DeMolay Commandery of Knights Templars.

At the annual assembly of DeMolay Commandery holden on the 27th of September the following Officers were elected for the year ensuing.

Sir Marlborough Williams, Eminent Commander; Sir Elisha T. Wilson, Generalissimo; Sir James H. Freeland, Capt. Gen.l; Rev. Sir George S. Noyes, Prelate; Sir John Mack, Senior Warden; Sir John H. Chester, Junior Warden; Sir Joseph M. Russell, Treasurer; Sir Frederick A. Pierce, Recorder; Sir Robt. H. Carleton, Sword-Bearer; Sir Wm. T. Plaisted, Standard-Bearer; Sir John P. Soule, Warder; Sirs J. B. Mason, Wm. R. Cooke, Chas. A. Cox, Guards; Sir Edward Prescott, Musical Director; Sir Howard M. Dow, Organist; Sir Eben F. Gay, Sentinel & Armorer. The officers, elected and appointed, were duly installed by Rev. Sir John W. Dadmun, P. E. C., assisted by P. E. C. Sir Wm. F. Davis.

A good suggestion.—The Grand Lodge of Texas adopted a resolution at its last communication, authorizing the M. W. Grand Master to appoint a committee of five, to be styled the Committee on Masonic History, whose duty it shall be to collect short biographies, sketches, photographs, and any thing of interest of distinguished Masons in Texas, and place them in the hands of the Grand Secretary for future use.

Some Lodges have the photographs of all their members. Why not go a little farther, and add a sketch of each, to be kept in a book for that purpose. If all Lodges would adopt this plan what an interesting source of history it would be a hundred years hence. A page or two devoted to this purpose for each brother would not occupy a great deal of room, or time in doing it, and even if it did would it not pay a Lodge to do it? Some Lodges adorn their walls with Photographs of their members, and it looks very well, but it will not be so lasting as the one we suggest.

Corner-Stones — To lay corner-stones is a duty and ceremony that has belonged to Freemasons from the time when buildings were first erected, and all ceremonies of the kind used by other societies are in imitation of ours, either in language or by example. There is scarcely a public building in the world whose corner-stone was not laid by the ancient fraternity of Masons—even to, the grand old Cathedrals at Cologne, Milan, Paris, and Rome. The corner-stone of the National Capitol at Washington City was laid by Brother George Washington, with Masonic Ceremonies, in his double capacity as President and Master of his Lodge, and the gavel then used has been preserved and used npon the corner-stones of buildings representing many millions of dollars value.—*Keystone.*

Ireland:—The Ahiman Kezon says,—with how much truth we do not assume to say—that the Irish Brethren claim a greater antiquity than any other of our corresponding grand bodies, as is evinced by the following: 2.736 Anno Mundi. The Phœnicians are supposed to have settled, B. C. 1264, in Ireland, and Masonry to have been introduced by Heber and Heremon, sons of Milesius, succeeded by Eochaid, styled the 'Ollamh Fodhla,' or 'Learned Doctor,' who (B. C. 769) constituted triennial meetings at Tara, in Moath. The constant warfare and aggressions of the Danes destroyed the ancient records and discouraged all sciences, nevertheless several structures still exist, which testify the labors of the era."

Officers of the Grand Commandery of Massachusetts and Rhode Island.—Nicholas Van Slyck, Providence R. I., G. C.; Charles A. Stott, Lowell, Mass., D. G. C.; Horace Daniels, Pawtucket, R. I., G. G.; Henry Chickering, Pittsfield, Mass. G. C. G.,; Rev. George S. Noyes, Boston, Mass., G. P.; Tracy P. Cheever, Chelsea, Mass., G. S. W.; John Dean, Worcester, Mass., G. J. W.; William Parkman, Boston, Mass., G. T.; Alfred F. Chapman, Boston, Mass., G. .R; Stafford W. Razee, Woonsocket, R. I., G. S. B.; William Sutton, Salem, Mass., G. S. B.; George W. Ray, Springfield, Mass., G. W.; George E. Stacy, Milford. Mass., G. C. G.; ——— G. S.; Edward L. Freeman, Pawtucket, R. I., E. Dana Bancroft, Ayer, Mass,. Charles M. Avery, Chelsea, Mass., Grand Lecturers.

Supreme Council, 33°: — "*La Chaine D'Union*", Paris, recognizes the following Supreme Councils as regularly established, in conformity with the Constitutions of the Scottish Rite of 1762 and 1786; namely, the two Supreme Councils of the United States, having their Grand Easts at Boston and Charleston; Supreme Council of France at Paris of England, at London; of Ireland, at Dublin; of Scotland, at Edinburg; of Belgium at Brussels; of Peru, at Lima; of Brazil, at Rio Janerio; of the Argentine Republic, at Buenos Ayres; of Uruguay, at Montevideo; of Venezuela, at Caraccas; of Portugal at Lisbon; (joint au Gr∴ Gr∴ Portug∴); of Mexico at Mexico; of Chili, at Valparaiso; of the two last we have very little information. No mention is made of the Supreme Council of Italy, nor of Switzerland, while it seems to repudiate altogether the Council connected with the Grand Orient of France, and says nothing of the existence of such a body in Spain or any of its dependencies, though we believe there are such bodies at these and other foreign localities, lawful or otherwise.

Clandestine Lodges:—"Our Mutual Friend" published at Detroit, says there are three clandestine Lodges working in that city, numbering several hundred members, namely, Charity Lodge, No. 1—D. B. Nichols, proprietor; Hope Lodge, No. 2—R. C. Stowell, proprietor; Faith Lodge, No. 3—Czar Jones, proprietor. The only safe way in cases of this kind, is to require of the visitor the exhibition of his Grand Lodge Diploma or Certificate with Seal, and this only as collateral evidence.

Grand Council: At the annual convocation of the Grand Council of Select and Royal Masters of Massachusetts, held on Wednesday, the following officers were unanimously elected and duly installed: M. P. G. M., Chas. H. Norris of Salem; R. P. G. M., S. N. Dyer, Jr. of Abington; P. G. M., John Haight of Lawrence; G. M., of Ceremonies, J. D. Parker; G. M., of the Exchequer, John McClellan of Boston; G. R., F. A. Pierce of Boston; G. C., of the guard, B. A. Hersey of Medford; G. C., C. M. Avery of Springfield.

The Grand Lodge of West Virginia has recognised the Grand Lodge of Quebec, making twenty-four or twenty-five Grand Lodges which have done the same thing.

Zetland Lodge; — At the annual communication of Zetland lodge, held on Wednesday eve, in this city Dec. 13th the following officers were elected and installed: Henry G. Fay, W. M.; Thomas Waterman, S. W.; George R. Rogers, J. W.: W. F. Robinson, treasurer; H. T. Parker, secretary; C. E. Lauriat, S. D.; J. H. Chester, J. D.; Rev. George S. Noyes, Chaplain; E. H. Barton, S. S.; L. G. A. Sauteaux, J. S.; Austin Belknap, M.; Henry Kruger, J. R. S.; F. A. Pierce, Tyler,

Friendship:—Pythagoras lays down the following rule for the preservation of Friendship:—Mutual confidence should never for a moment be interrupted between friends, whether in jest or earnest; for nothing can heal the wounds which are made by deceit. A friend must never be forsaken in adversity nor for any infirmity in human nature, except only invincible obstinacy and depravity. Before we abandon a friend we should endeavor by actions, as well as words to reclaim him.

Cancers.—A correspondent at Pittsburg, Penn. write us that he has recently cured a a bad cancer on his face by freely drinking "Wild Tea," and using the grounds for a poultice every night; and he desires us to give the information for the benefit of others; which we accordingly do, without knowing anything about the "Wild" or any other kind of tea, except good old "English Breakfast," which we heartily endorse, not to cure cancers, but as a very agreeable beverage.

Worthy of Imitation:—The Nashville Jewel says—"One of our Lodges has voted unanimously to subscribe for one copy of the Masonic Jewel for every member of the Lodge. If other Lodges in the State would do but half as well, we would have the largest subscription list of any Masonic journal published."

It is not perhaps generally known that Napoleon was a Freemason, and caused, while Emporer, his brother Joseph to be elected Grand Master of the Freemasons of France, and the chancellors, Cambaceres and Murat, his Deputies.

The Grand Lodge of Texas decides that a Lodge cannot try a Member a second time for the same offence.

Religion is the golden cord which unites man to God; Masonry the silver line which runs from man to man.

THE

FREEMASONS'

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INITIATION OF MINORS.

A correspondent sends us the following:

——, Dec. 19, 1871

Chas. W. Moore, Esq.

Dear Sir & Bro. — By the advise of eminent brethren here, I am induced to ask your opinion on the following —

There is at present in our city a Bro. hailing from Canada, who was made a Master Mason in that jurisdiction, by dispensation, before he was 19 years of age. He is still under 21 years of age. Can we receive him as a regular Mason and allow him to visit our Lodges?

Very truly and fraternally yours, —— ——, P. J. G. Warden.

The earliest regulation on this subject, of which we have any recollection, is contained among the "Additional Orders and Constitutions made and agreed upon at a General Assembly" of the Fraternity in 1663, and is in the following words:

> "VI. That no person shall be accepted a Free-Mason, unless he be *One and Twenty Years Old*, or more."

In the Constitutions compiled by order of the Grand Lodge of England from the "general records and faithful traditions of many ages," in 1720, approved in 1721, and first published by order of that Grand Body in 1723, it is provided, that

> "The persons admitted Members of a Lodge must be good and true men, free born, and of *mature and discreet age*, no bond men, no women, no immoral or scandalous men, but of good report."

And in the fourth article of the General Regulations appended to these Constitutions, "*mature and discreet age*" is defined to be *twenty five* years, as follows :

> "IV. No *Lodge* shall make more than FIVE *new brethren* at one TIME, nor any man under the age of *Twenty-five*, who must be also *his own Master*; unless by a Dispensation from the *Grand Master* or his *Deputy*."

In the Irish edition of these old Constitutions, published at Dublin in 1730, we find this same regulation, with the substitution of *twenty-one* for *twenty-five*, as the required age of the candidate. But in Anderson's Constitutions published at London in 1738, and in Entick's, published in 1756, the *twenty-five* years is still retained among the "Old Regulations." At what precise period the Grand Lodge of England reduced the required number of years to *twenty-one*, we have no ready means of ascertaining; but the fact is not material. The foregoing is sufficient to show what the *old* regulation was, and that, as a pre-requisite to his initiation, the candidate must have attained to his *majority* — to the full stature of his manhood and freedom — when, being "his own Master," he could truthfully and in honor present himself at the door of the Lodge as a *man* of "lawful age." And this requirement is literally and clearly recognized by the present English Constitutions, which enact that the "candidate must be a free man, and his own Master, and at the time of initiation, be known to be in reputable circumstances;" and, further, that before his initiation he shall "subscribe his name at full length, to a declaration" that he is "*of the full age of twenty-one years*."

The only conclusion to be drawn from these regulations is, that the candidate for Masonry must be of the full age of twenty-one years before he can lawfully be received into the Lodge for initiation. This is the *rule* and the LAW of Masonry, as it has come down to us from a time whereof the record of the Craft runneth not to the contrary, and, like many others of the old regulations and landmarks of the Craft, it is irrevocable and unchangeable. We first meet with the attempt to change or evade it, in the Constitutions of the Grand Lodge of England of 1723, through the Dispensation of its Grand Master. But the granting of that dispensatory power over it, was a clear innovation upon the ancient law, and at best, constitutes but a doubtful *exception* to the rule, obligatory or permissible only within the limits of the jurisdiction where it originated. It cannot be made available either directly or indirectly, in contravention of the law of any other independent masonic power whatever. And while we are not disposed to quarrel with our ancient mother for making Masons of minors, we admit no obligation on the part of the Lodges of this country, to receive or recognize them as such; for, as minors are young men "under age," whom it would be unlawful for our Lodges to initiate, it should seem to follow, as a logical sequence, that it would be equally unlawful to affiliate them as brethren, "lawfully made."

By the civil law of England, as by that of the United States, "lawful age" is twenty-one years. The law of Masonry does not differ from this, in either country. The Constitutions of the Grand Lodge of England so recognize it, and we are not aware that there is any difference in this respect among the Grand Lodges on the Continent, or elsewhere. It is a fundamental and fixed law of the Craft; and if it may be set aside by the dispensatory power of the Grand Master, or his Deputy, then may any other fundamental law of the Order, not excepting that which forbids the initiation of females, atheists, or libertines, be disposed of in the same way, and our Lodges be thus thrown open to the indiscriminate admission of all applicants, including minors, or, in legal phrase, *infants*, of both sexes. Extreme and improbable as this may appear, it is only carrying the principle out in its logical results.

We are not ignorant of the fact that the initiation of minors obtains in France, and perhaps in some of the other continental states; but we do not look to the Grand Orient of France for our laws, nor acknowledge any obligation to accept its innovations as a rule of masonic government. But we are not informed that even the French Orient, whimsical and unstable as it is, ever sanctioned the initiation of the minor sons of Masons to any thing beyond the first, or apprentice degree; and we shall be surprised to learn that the practice in England at the present time, so restricted or otherwise, is not of very rare occurrence. There might have been a seeming apology, though really no justifiable excuse, for it, when in 1723, it was incorporated into the Constitutions of the Grand Lodge of England. The Craft were then in a feeble and transition state, and the acquisition of even the minor sons of the nobility and gentry of the kingdom, may have been a matter of some consequence with them — sufficient, in the judgment of that Grand Lodge, to authorize a departure from the ancient usage. But no such necessity exists now, if it ever existed at all, and the practice should be no longer tolerated anywhere, and especially not, either directly or indirectly, by the Grand Lodges of this country. If our Canadian brethren, or the

Grand Lodge of any other foreign jurisdiction, feel themselves authorized to over-ride and ignore the plain and positive teachings of the Constitutions and landmarks of the Craft, and *make Masons of boys*, they should be given distinctly to understand that they cannot force them into our Lodges, as *men* " of mature and discreet age."

We speak plainly on this point, because our correspondent, in a subsequent note writes us, that the practice is common in Canada, and that the party whose application for admission to his Lodge as a visitor has given rise to this inquiry, informs him that there are four other minors who, to his own knowledge, recently received the degrees of Masonry there, under the same dispensatory power by virtue of which he himself was allowed to receive them. It is therefore not unreasonable to presume, that among our Canadian brethren the practice has become an established usage, or at least a facile rule, in the government of their Lodges. We trust this is not so, but that the cases referred to by our correspondent, are the results of thoughtlessness, or of misconstrued powers ; because, nothing of good, but much of evil, must inevitably ensue from the continuance of a practice so directly opposed to the letter and spirit of the ritualistic requirements and established convictions of duty and obligation entertained by the Fraternity of this country.

To the direct inquiry of our correspondent, we answer, that, for the reasons above given, we should not feel justified in admitting as a visitor a *minor*, who had been received into the institution in the manner and under the circumstances stated by him. The diploma would have but little weight with us in deciding the question. Such a document is simply prima facie, or at best, collateral evidence of regularity, and is by no means conclusive of the pretensions or claims of its possessor. It may be lawfully his or not. That is to be established, as far as may be, by personal examination. The latter being satisfactory, the former is admitted, not otherwise ; and the rejection of it is no disrespect to the body issuing it. But it may be objected that the diploma, properly authenticated, *entitles* the holder of it to the examination. Not so. That is a matter optional with the Lodge, and cannot be controlled by another. Suppose, by way of illustration, — and in these fast times the reality may not be far off — (it is already knocking at our doors) — suppose then, that a " woman " presents herself at the door of one of our Lodges, with diploma in hand, showing her to have been made a Mason in a lawful Lodge, or under the authority of some competent masonic power — as in Paris, where the thing has been done, — or " at sight," by some Grand Master with a brain fully indoctrinated with the popular theory of " women's rights," and claims to be examined as a visitor — could the Master lawfully order such an examination ? On the contrary, he would at once reject the evidence of the diploma, and politely dismiss her ; for, though made in a regular Lodge, the making was in violation of the altar-obligations of Masonry. And yet she occupies the masonic status of the minor, because made under the same exclusive law which forbids the initiation of women and " young men under age." The rule admits of no exceptions, and cannot be controlled by the Dispensation of the Grand Master, for it is above the legislative jurisdiction of Grand Lodges. The principle has its root deep down in the unchangeable obligations of the ritual, and if these obligations may be set aside at the pleasure of the Grand Master or his Deputy, the corollary is logically conclusive, that if a *minor* is admissable, then there is no lawful hindrance to the making a Mason of a woman, through the exercise of the same dispensatory power. The practice is an absurdity, and in derogation of the true spirit and welfare of the institution.

We leave the subject here. But it may not be out of place to say (by way of parenthesis), for the information of some of our younger readers, that in France the minor son of a Mason is called a *louveteau* (an iron wedge), and it was the practice some years since, and it may be so now in some few of the Lodges in Paris, to take such a child, soon after birth, to the Lodge-room for baptism, when he received a masonic name, different from that which he bears in the world ; and this prepared him for initiation to the first degree, on his attaining to the age of eighteen years. But such folly and irreligious trifling is not adapted to our American sense of propriety, though it has on one or two occasions been attempted here. In England, such a son is called a *lewis*, a term in operative Masonry, signifying an iron cramp, such as is usually inserted in the cavity of a large stone, to aid in the raising of it. A symbolical meaning is assigned to it in the English ritual, which is hardly worth repeating, and certainly not worth transferring to our own, either as a symbol, or as indicating a practice.

In what we have written above we have given no attention to the modern English ritual. The omissions and interpolations to which, through a mistaken policy of compromise, that was subjected at the " Union" in 1813, are such that, beautiful as it is admitted to be, it can have litttle or no weight in any argument based on the purer ritual of this country. Solomon condensed a whole volume of sound conservative masonic wisdom into a single sentence, when he said — " *My son, forget not my law, but let thine heart keep my commandments; and remove not the ancient land-marks thy fathers have set.*"

GRAND CHAPTER OF IOWA.

We are indebted to the politeness of Comp. Langridge, Grand Secretary, for a copy of the transactions of the Grand Chapter of Iowa, at its seventeenth annual convocation held at Council Bluffs in October. It is a neatly printed pamphlet of about two hundred pages, fronting the title-page of which is a very excellent portrait of M. E. Comp. L. C. Luse, Grand High Priest — a compliment worthily bestowed and worthily earned by faithful and intelligent services. Our Companion was peculiarly unfortunate the last year, first by sickness, and secondly in having one of his legs broken and being otherwise injured by a fugious Alderny bull which he had just imported. These casualties have confined him to his room during the entire summer, and he was not able to attend the session of his Grand Chapter in October. He however forwarded his annual address to the body, and in it he touchingly refers to his misfortunes as follows: —

> In the kind providence of God, we are again brought to another mile-post in our masonic pilgrimage. To few of us has the past year been one of unalloyed pleasure; to many its pathway has been indeed checkered with good and ill — to some the dark spots have seemed at times to cover almost the whole, while occasionally the sunlight breaking through the clouds has brightened them until even the saddest have seemed almost to smile. To me, they have come as to others, some bright and some dark, and now from the stillness of my room where for almost four months I have been confined, and where I am now lying with a broken limb, I send you these few words of greeting, praying your indulgence for my absence and the imperfection which must mark this communication. That I have escaped with my life is to me a source of profound satisfaction and thankfulness to Heaven, though my regret is deep that I cannot be with you.

The conclusion of the address is equally beautiful as follows: —

> And now Companions, in bringing this communication to a close, I have to ask your indulgence for many shortcomings. Frequently in life we enter upon a new year with high hopes and bright expectations of labor and usefulness, which, day by day, are doomed to disappointment, and we find that —
>
> " Into each life some rain must fall,
> Some days be dark and dreary."
>
> Such has been largely my experience the past year. Very many of my calculations, both for your benefit and my own, have been doomed to disappointment. The result of the year's labor, such as it is, is however before you. I trust that your experience has been more profitable, more pleasant, and more satisfactory than mine. Your love for our institution and earnest hope for its future welfare can be no greater. In returning to you the honors you have entrusted me with, I return you my unfeigned thanks for the uniform kindness and affection with which I have been treated, and ask for him upon whom you may confer the same for the ensuing year, a continuance of like favors.

There seems not to have been much business of general importance before the body. A resolution was unanimously adopted, fraternally sympathizing with our Companion in his severe affliction, and ordering the portrait above referred to, to be prefixed to the published proceedings. A resolution was also adopted, recognizing " the Grand Mark Lodge of England," and authorizing an interchange of representatives with that body — a proceeding which we do not clearly understand.

A report signed by Bros. T. S. Parvin and G. W. Cook, a majority of the committee to whom the matter was referred, recommending a repeal of the regulation " forbidding the use of substitutes " in the Royal Arch Degree, for the following reasons: —

1. That substitutes have been used since the introduction of Royal Arch Masonry into the United States;
2. That they are still used in most or all of the old Grand Chapters;
3. That their use is both recognized and justified by the General Grand Chapter;
4. That all the better informed masons throughout the land approve of it;
5. The resolution passed by this body seven years ago was the result of hasty and inconsistent action, in which we followed the later lights rather than the earlier;
6. That this "new departure" in masonry is only a feeble attempt to prove ourselves wiser than our fathers, and because we do not approve of Young America's innovation in the body of masonry, as it was constituted in the long ago;
7. Because it in most cases works a great inconvenience, clogging the wheels of the royal car, and is productive of no good.

The report of the Committee on Correspondence is from the pen of Comp. U. D. Taylor, and occupies about a hundred pages. It is ably prepared, and gives an interesting summary of the more important of the proceedings of thirty-one of the State Grand Chapters, together with notices of the Grand Chapters of Canada, Nova Scotia, England, Ireland, and Scotland.

A table of statistics attached to the report gives 1900 as the number of subordinate Chapters in the country, having 104,052 Members. It also gives 36 as the number of Grand Chapters in the country.

Comp. E. A. Guilbert of Dubuque, was elected Grand High Priest, and Comp. W. B. Langridge of Muscatine, Grand Secretary.

AGED BRETHREN GONE HOME.

It is seldom that we are called upon to record the death of so many of our aged brethren, as since our last issue have passed from earth to, as we trust and believe, their rest in heaven.

R. W. WILLIAM NORTH

Died at Lowell on Wednesday, Jan. 3, 1872, at the advanced age of 87 years. He was a Past Senior Grand Warden of the Grand Lodge of this Commonwealth, — had presided over most of the masonic bodies at Lowell, and, in all, had filled and discharged the duties of the more active offices from the Lodge to the Consistory, 32°. He was a faithful and earnest Mason, and a devout Christian. His brethren loved and honored him as a "father in Masonry." He was to them a reliable guide, counsellor and friend, and their confidence in him was as that of children to a parent. His funeral was attended on Saturday the 6th of January, by all the Masonic bodies in Lowell, by the public officers of that city, and a large assemblage of friends and citizens. The Grand Lodge was represented by M. W. Sereno D. Nickerson, G. M.; R. W. W. S. Gardner, P. G. M. as D. G. M.; R. W. Charles Kimball, S. G. W.; R. W. Tracy P. Cheever, J. G. W.; R. W. Winslow Lewis, P. G. M.; R. W. Wm. Sutton, P. G. W.; R. W. Joel Spalding, P. G. W.; R. W. John McClellan, G. Treas.; R. W. Chas. H. Titus, R. G. Sec.; R. W. Chas. W. Moore, C. G. Sec'y.; W. Wm. H. Chessman, G. Marsh.; Br. Fred A. Pierce, G. Tyler.

The funeral ceremonies took place in St. Paul's Methodist Episcopa Church, of which he had for many years been a member, in the presence of perhaps one of the largest congregations of sympathizing friends ever brought together on any similar occasion in Lowell. At the conclusion of the usual church services, an eloquent and appreciative eulogy was pronounced by the Rev. D. C. Knowles, pastor of the church, when the procession was formed, and the body of our deceased brother was solemnly escorted to its final resting place.

R. W. RICHARD S. SPOFFORD, M. D.

Died at his residence in Newburyport, Jan. 19, 1872, aged 84 years. The deceased was a Past Senior Grand Warden of the Grand Lodge of this commonwealth, and during his whole life, took an active interest in the welfare of the fraternity. He had presided over the Lodge, Chapter and Encampment, of the city of his residence, and many years since had been advanced to the grade of S. G. I. G. 33° of the Scottish Rite. He was a brother of ability and large acquirements, and until increase of years incapacitated him for the more active duties of life, was held in high respect by his professional brethren. His funeral took place at his late residence on Monday, the 23rd. of January, where the church and masonic services were performed in the presence of a large concourse of his masonic brethren and fellow citizens. At the conclusion of which a procession was formed and the remains were escorted to the cemetery, where they were deposited according to the solemn rites of Freemasonry. The Grand Lodge on this occasion was represented by M. W. G. M. Nickerson; P. G. M. C. C. Dame; P. D. G. M. C. L. Woodbury; R. W. C. Sec. Rev. C. H. Titus; W. Bro. W. H. Chessman, as Grand Marshal; and W. Bros. Andrew G. Smith and Thomas Cahill as Grand Deacons.

REV. JOHN P. ROBINSON,

A past Grand Chaplain of the Grand Lodge of this commonwealth, died suddenly at his residence in this city on Friday, Jan. 19, 1872, aged 65 years. The funeral services took place on Monday, Jan. 22, at St. Mary's Church, of which the deceased had been the pastor for many years. The services were conducted by Bishop Eastburn, assisted by the Rev. E. M. P. Wells, in the presence of many clergymen, and prominent lay members of the diocese.

The different Masonic bodies of which the deceased was an active member were largely represented, though there was no display of regalia. Bro. Robinson was a member of Massachusetts Lodge, Boston Council of Royal and Select Masters, prelate in the Boston Commandery of Knights Templars and chaplain in Saint Andrew's Royal Arch Chapter. He was also an efficient worker in the Howard Benevolent Society, nearly every member of which was present. The lesson was read by the Rev. E. M. P. Wells, after which the beautiful hymn "Jesus, lover of my soul," was sung, the congregation joining with the choir. Bishop Eastburn then made a brief address, touching upon the many virtues of the deceased, and referring to his long and earnest labors in behalf of the church, closing with an admonition to those present to prepare for that summons which, sooner or later, comes to all. After the conclusion of the services the funeral cortege proceeded to

Mt. Auburn, where the remains of the deceased were deposited. The following clergymen officiated as Pall-bearers; Rev. Dr. A. H. Vinton, Rev. N. G. Allen, Rev. J. I. T. Coolidge, Rev. Samuel B. Babcock, Rev. Mr. Clinch, and Rev. Mr. Hoppin.

The deceased was a sincere and devoted brother, and was ready at all times and on all occasions, to contribute according to his opportunities to the services of our Institution, and in the promotion of its usefulness.

THE PYTHAGORIAN AND DRUIDICAL MYSTERIES.

We cut the following from a very excellent article in *Pomeroy's Democrat* on the teachings of Pythagoras:—

Theocratical philosophy, which treats of nature and its origin, was the higest object of study of the Pythagorean school, and included all those profound mysteries which those who have been ambitious to report what Pythagoras said in secret have endeavored to unfold. Upon this subject nothing can be advanced with certainty, especially respecting theology, the doctrine of which, after the manner of the Egyptian priests, he was particularly careful to hide under the veil of *symbols*, probably through *fear of disturbing the popular superstitions*. He held that the design and *object of all moral precepts is to lead men to the imitation of God*; whom he appears to have considered as the Universal Mind, diffused through all things — the source of all animal life — the proper and intrinsic cause of all motion — in substance similar to light — in nature like truth — the first principle of the universe — a soul pervading all nature, of which every human soul is a portion — incapable of pain — invisible, incorruptible, and only to be comprehended by the mind. Such was the philosophy of Pythagoras.

Nearly allied to the mysteries of Greece were those of the *Druids*, who were the priests and philosophers of ancient Gaul and Britain. Some authors derive the name Druid from the Hebrew Derussim or Druism, which they translated contemplators; but Borel deduces it from the old British dru, or deru, oak (whence he takes the Greek drue, oak, to be derived), which they held in high veneration, and under which they sacrificed to the gods. The origin of this order has been a subject of much discussion among the learned: and the difficulty attending it is increased by the fact that the Druids, like Pythagoras and the priests of Eleusis, committed scarcely anything to writing. Some refer their origin to the colony of Phœnecians, which left Greece and built Marseilles, in Gaul, about 539 years before Christ.

These were the chief merchants, next to Phœnecians; and they traded in Britain and brought tin from thence. Others have suggested that the Druids derived their philosophy from Pythagoras. And it is certain that it bears a much stronger resemblance to his than to the doctrines of any other sage of antiquity. But this resemblance may be accounted for by supposing that Pythagoras learned and adopted some of the opinions of the Druids, while he imparted to them some of his own discoveries. It is well known that he procured admission into every society that was famous for its learning; and it is directly asserted by several authors that he heard of the Druids of Gual, and was initiated into their mysteries. The age of Pythagoras was an important epoch in the history of learning; and probably all learned and religious societies drank at the same fountain.

RARE PRESENTS.

C. De Long, Minister to Japan, has presented the Masonic fraternity of Sacramento with three brass vases or candlesticks. In the letter accompanying them, and directed to Colonel Whitesides, Minister De Long explains how and when he obtained them. On the 27th of May last he assisted in organizing and installing the first Lodge of Free and Accepted Masons ever organized in that country. It was organized at Yeddo. These candlesticks were used on that occasion, and the Minister, learning that they had once done service in a Buddhist temple, procured them and sent them to his Masonic brethren, not as articles of value, but a memento of the wondrous change now being wrought by the interchange of ideas and customs. Fancy these candlesticks, which once held the sacred candles before the Buddhist Idol, now standing in the hall or lodge room of the Order. Verily, the world moves. The articles are about two and a half feet high, with a corrugated stem, decreasing in size until it ends in a sort of board, which held the taper, or whatever was used in place of it. Such is the description given us of these articles, which are supposed to be very old relics of past centuries.

THE GRAND LODGE OF MASSACHUSETTS.

[Written for the Celebration on the 27th of December.]

By Bro. W. W. Wheildon.

All hail to thee, Mother of Light!
We bend before thy shrine;
Patron and genius of our art,
All brother-hearts are thine.

We seek thy face and feel thy care,
And glory in thy love;
Our Guardian and teacher here,
Portal to lodge above.

Around thy altar now we stand,
And laud thy ancient name;
All honor to that patriot band
That wrought thy early fame.
The names of Warren, Webb, Revere,
Undying, grace thy roll;
Thine and our country's friends they were,
And men of royal soul.

In later times we know the wrongs
Upon thy scutcheon thrown;
We know the men who loved thee then,
And made thy cause their own.

In those dark hours, 'mid scoff and sneer
Sustained by men of might,
Ye braved the front of battle near
And conquered for the right.
All honor to the names ye bore
Of men to guard thy head:
Of Purkitt, Loring, Abbott, Moore,
The living and the dead.

And now again, 'mid peace and praise,
When honor marks the hour;
We joy in thy most prosp'rous days,
When brotherhood is power.
Bright stars are shining all around
Thy proud historic name;
Thine enemies no more are found,
And ye are still the same.

Long may ye live and long enjoy,
The honors now ye bear,
And clothe thy name with added fame,
Which all the Craft may share.

Concord, Mass., Dec. 27, 1871.

MASONIC SUBORDINATION.

He is unfitted to command, who has not first learned to obey. Obedience is the true test of a Mason, as necessary to be cultivated as truth or charity. Without it no Lodge can exist, no Master conduct its business. No brother can presume to assert an independence of action, contrary to the voice of the Master and the Lodge. He has his remedy, if aggrieved, by an appeal to the Supreme Body; but the Master's word in Lodge assembled, must be held as law, otherwise the Lodge would degenerate into a bear-garden, and the harmony of the Order be marred. A brother who may find himself, or a body of brethren who may find themselves, outvoted on any point, should gracefully bow to the majority of the brethren, for any ebullition of wounded feeling, or attempt to revenge the defeat, is alike unmanly and inconsistent with Masonic oaths; and a brother who, however unjustly he may have been dealt with, shows more conspicuously his qualities both as a man and a Mason, when he accepts without murmuring, the dictum of his brethren; but he who endeavors rudely, or by means at variance with the spirit of the Order, to regain a position which he has lost, or to reverse a decision come to after mature consideration, proves himself to be, however right he may have been originally, unworthy of attention, and unfit to be received into the fellowship of Masons. A brother who takes his case, decided in the Masonic courts, out of them, and parades them to the neutral world, displays an ignorance of the principles of Freemasonry, a pettiness of spirit, and a mental bias to the wrong. By obeying the sentence of his peers, he disarms the verdict of its sting, and lays the first stone towards re-erecting his Masonic character.

We have too often seen Lodges, where harmony and peace used to reign, broken up, or if the evil did not go that length, the comfort marred, by factious brethren. There are men with a twist in their character which will lead them to cavil at every remark, men who cannot agree with their very selves. It is a pity that no law exists by which such brethren could be ostracised, for it is very hard that other brethren should suffer for their vagaries. Every right minded brother, and such I honor and esteem, finding that he cannot agree with one or more brethren in Lodge assembled, who tenders his resignation and seeks a more congenial society, acts up to the apron charge, and by his prudent conduct prevents scandal; but a brother who remains in a

Lodge only to prove a nuisance, who attends meetings to raise night after night, disturbance and dispeace, should have the effectual remedy applied to him—expulsion. Among a certain class of young Masons, it is often painful to see the anxiety they display to bring themselves into notoriety, and when legitimate means fail, they do not scruple to adopt illegitimate. By them we would have the framework of Freemasonry taken down and altered to the style of modern stucco palaces; and they do not scruple to contradict the Master in the chair, and set up their juvenile ignorance against the experience of age. Many men mistake novelty for wisdom, as they confound insolence with wit.—*London Freemason.*

DEDICATION AT NEWBUBYPORT.

St. Mark's Lodge Newburyport, dedicated their new and neatly finished and furnished hall on Tuesday evening, Jan. 2, in the presence of over three hundred members of the Lodge, their friends and invited guests. Among the Brethren present were Mr. Silas Rogers, 84 years old, and a mason of fifty years standing; and Mr. William Knapp, 86 years old, who has been fifty-four years a member of the Lodge, and is probably the oldest mason in Newburyport.

The ceremonies of dedication were performed by Past Grand Master, Hon. Charles C. Dame, assisted by Bros. Joseph L. Johnson as Senior Grand Warden; Warren Currier as Junior Grand Warden, R. W. L. A. Bishop; Rev. Geo. D. Johnson as Chaplain and Bro. Geo. E. Peirce as Grand Tyler. The ceremonies were of course well performed by the acting Grand Master, and the music is said to have been excellent. At the conclusion of the dedicatory ceremonies the company were addressed by R. W. Bro. Bishop, late Deputy Grand Master for the District. A procession was then formed and the Company were escorted under the direction of the Master of the Lodge, to the banquetting hall, where an hour was spent in social enjoyment. Though not in the programme, and probably at the suggestion of the ladies—for such a suggestion could not of course come from the gentlemen—Bro. T. M. Carter of this city was furnished with a violin, and Bro. Frank P. Ireland of Newburyport was placed at the piano, when "dancing began and was kept up to a reasonable hour." The occasion was a pleasant one and passed off to the satisfaction of all parties. The hall is said to be one the best in the district.

THE ROYAL ARCH ABROAD.

The following reliable information, respecting Royal Arch Masonry abroad, cannot fail to be of interest to our readers:

"In Scotland the Grand Chapter was formed A. D. 1817, but for about seventy years before, the degree was worked in that country, although irregularly. The Grand Lodge of Scotland only recognizes the three Craft degrees AND THE MARK. The Royal Arch is represented by an independent Grand Chapter, and is worked differently to England, as the Mark, Past Master, Excellent Master, and the 'Veils,' are required preparatory to the degree of Royal Arch being taken. This body has granted warrants to work the *Mark* degree in England, notwithstanding the legal formation of a Grand Lodge to work that degree A. D. 1856, and which now has one hundred Mark Lodges *under its rule*, and is in excellent working order. In Ireland, the Grand Lodge is confined to the Craft, only it and all the other Grand Bodies are in unison, and a regular series or grade of degrees, from the first to the *thirty-third*, is reciprocally worked. The Grand Chapter only gives the Mark, 'Veils,' and Royal Arch degree. Before a brother can take the Rose Croix he is required to be thirty three years of age, seven years a Master Mason, and to have been admitted a Mark Master, Royal Arch, Knight of the Sword, Knight of the East and West, Knight Templar, and Knight of Malta, and have been a Master of a Lodge for six months. The degrees of '*Royal and Select Masters*' are not known in either country, and are virtually given in the first degrees of the Ancient and Accepted Rite, of which they are copies. The Grand Chapter of Ireland approaches the nearest to Capitular Masonry in the United States, although, as in England and Ireland, '*High Priesthood*' is not recognized.

"In England, the Royal Arch is most carefully worked, is exclusive in its membership, and has attained a high degree of perfection, especially in London, where many of its preceptors are able exponents and ritualists of the sublime mysteries of the Order.

"Under the Grand Lodge of England there are over 1,200 active Lodges, 400 Royal Arch Chapters, and 100 Mark Lodges (under Grand Lodge of Mark Masters). The Lodges at the 'Union of 1813' were taken alternately from the 'Ancients' and 'Moderns,' the latter coming first, so that the mere number is not an evidence of date alone, as *e. g.*, No. 2 is much older than No. 1, and so No. 4 than 3, and Nos.

2 and 4 than the Grand Steward's Lodge, which comes first. The 'Moderns' are easily recognized by turning to the calendar published by the Grand Lodge, as *those only* have the dates of their constitution given before 1813. As each Chapter takes the number of the Lodge to which it is attached, it would be wrong to suppose that, as the last Chapter mentioned in the Calendar for 1870 is No. 1,222, that there were over one thousand Chapters under England, as some of our American friends have done, whereas, in reality, there are not now half that number.

"The Grand Lodge of Ireland has some 400 Lodges, and the Grand Chapter has about 80 Chapters on its roll. The latter are numbered according to the Lodges under which they work.

"In Scotland, there are also about 400 Lodges (although the last granted bears the number 1,014 *under Ireland* in 1869, there are not 500 really in existence in that country, as the numbers are not altered every now and then, as in England especially, and in Scotland, the vacancies being occasioned by Lodges resigning warrants on forming new Grand Lodges abroad). The Grand Chapter musters some 100 Chapters and about 12 Mark Lodges, working under its authority out of that country.

"The Grand Lodge of England has done a great work. The immense Masonic constellation that now shines in the far Pacific seas has arisen in light and beauty of late years. Remote and almost mystical corners of the globe have received the benefits of Freemasonry under its auspices. From Japan to Gibraltar, from the Gold Coast to the Himalayan mountains, through the ancient empire of Cathay and the bleak regions of Newfoundland, the blessings of our friendly Craft have been spread through its fostering care, and what is more, it is virtually the great parent of every Grand Lodge under the sun, and the *Grand* mother of about two millions of Masons now walking the earth, who, if they but followed its teachings, might soon change this world into a moral (as well as it is now a terrestrial) paradise."— *Comp. Wm. Jas. Hughan.*

MISSOURI.

We are indebted to R. W. Bro. Gouley, Grand Secretery, for a splendid volume of about three hundred pages, containing the proceedings of the Grand Lod6e of Missouri, at its 51st annual communication in October last. It came to hand to late for notice this month. We cannot pass it however without saying that it is one of the most beauiifully prtnted volumes of the kind that has ever come under our notice. It is highly creditable to the good taste and artistic ability of its printea, snd speaks well for the typographical proficiency of the West. We hope to notice its contents next month.

LAYING CORNER STONE OF NEW POST OFFICE.

We have been kindly furnished with a copy of the following official communication from the committee having in charge the arrangements for the laying of the corner stone of the new Post Office and Sub Treasury building in this city, in October last, in acknowledgment of the services rendered the United States authorities by the Grand Lodge of this Commonwealth on that interesting occasion.

BOSTON, OCT. 23d, 1871.

To the Grand Lodge of Massachusetts.

Gentlemen;— Permit us in behalf of the United States authorities to return you our thanks for the kind co-operation and assistance rendered by you in laying the corner stone of the new Post Office and Sub-Treasury building in this city. The very appropriate ceremonies of your Order, accompanied by the well chosen and interesting address of the Most Worshipful Grand Master, made the occasion one of great interest to our honored guests, and to all who joined in the ceremonies.

Be pleased to communicate to the various Lodges, who by invitation joined us in laying the corner-stone, our most grateful acknowledgments.

We feel that we express the united sentiments of our guests and all who took part, officially or otherwise, in the services of the day, when we say that it was an occasion that will be long remembered by all with the greatest pleasure and satisfaction.

In its successful issue to none are we more indebted than to the Grand Lodge of Massachusetts.

We are, Gentlemen,
Yours respectfully,
WM. L. BURT
GRIDLEY I. F. BRYANT } *Committee.*

THE GRAND CONSISTORY OF MARYLAND.

We are indebted to the politeness of Ill. Bro. John M. Miller, 32°, for a copy of the first annual report of the committee of correspondence of the Grand Consistory of Maryland, submitted by him to that body on the 10th of January. It is an interesting and well written paper, and shows that the committee have been both faithful and industrious in the discharge of the important duty committed to them. We learn from the report that regular correspondence has been established with the Grand Consistories of California, Tennessee, Virginia, South Carolina, Mississippi, Louisiana, Kentucky, New York, Pennsylvania, Maine, and the Supreme Councils of England, Ireland, Portugal, Brazil, Mexico, Uruguay and Italy. Notice is given from Mexico of the establishment in that city, "of a clandestine and irregular body, professing to work the A. and A. Scottish Rite under the name and style of *The Ancient and Reformed Scottish Rite.*" We believe there is another body somewhere in the Republic, of a similiar character, though probably of not much account, or it would have been mentioned by Bro. Miller's correspondent.

MASONIC EDUCATION.

Notwithstandicg the vast amount that has been published treating upon Masonry, its records, its objects, and its aspirations, a multitude of intelligent people are wonderfnlly ignorant of the true mission of our noble Fraternity. They cannot or will not understand, in all its grandeur and sublimity, the mighty work Masons have taken in hand. They compare the Masonic Fraternity with the thousand and one protective and benevolent societies of the day. As well might they compare this mundane sphere to the universe.

The reason for this narrow-minded view is that Masonic literature has but a limited circulation outside of the Fraternity, and we are sorry to say altogether too infinitessimal a circulation within its own family.

The door of Masonry has been opened to thousands who never advance beyond its portals. These indolent brothers keep a shade over their eyes, to keep out the brilliant light thus shed upon them, instead of accustoming their eyes to withstand the dazzling brilliancy. But as we have before said, they are indolent. They find the task before them a never ending one, that reqnires deep study and research, and constant thinking and application. They find that Masonry is never fully learned. They have presented to them wings on which to soar into the hidden recesses of creation, construction, and in fact a whole universe of the Grand Architect's designs ; but they stand appalled at the mighty responsibility, and rest content with the simple manipulation of the degrees, which is but the index to Masonry. They lack freedom of thought, fervency of intent, and zeal in purpose.

For this reason, when they are asked by outsiders the object of Masonry, they are unable to give a proper answer.

We do not contend that all who *ask*, *seek* and *knock* are capable of comprehending the immensity of Masonry ; but there are not any who by assiduous application are incapable of advancing at all. There is no excuse that can be presented that can mitigate the great evil of burying their talent, be it one, five or ten. The common excuse, "I have no time to read, " is too contemptible, too frivolous to be taken into account. The assertion is false in ninety-nine cases out of a hundred, and a brother making such an assertion should be thoroughly disciplined.—*Landmark.*

MORE OF ROMAN CATHOLIC INTOLERANCE.

The London Freemason of Jan. 13, contains a note from Bro. Nathan Wetherell, accompanying "a translation from an article which has just appeared in the leading journal of the Canary Islands," signed by the masons of "Grand Canary," protesting against the bigoted and unchristian course of the Bishop of the Islands, against Freemasonry there. Bro. Wetherell says—"About a month ago the Catholic Bishop of the Islands, having heard that two corpses lately interred in the cemetery of Grand Canary were those of Masons, went in person to have the bodies exhumed, but a strong party of Masons, having previous knowledge, was on the spot, and forcibly prevented the barbarous intentions of the Bishop and his party. The holy man, finding his designs frustrated, had the cemetery re-consecrated. This meditated act of vandalism, together with the indecent conduct of the (Romish) clergy generally, who are doing their best to discredit Masonry, even from the pulpit, has called forth the article in question," but for which we have no room the present month.

A later manifestation of this bitter prejudice of the Catholic Church against Masonry, recently occurred in Ireland, the particulars of which we give from the Limerick Chronicle as follows :

"Those of our readers who have not already heard of the recent crusade against the Freemasons of Limerick will doubtless receive the intelligence with considerable surprise. We have always been under the impression that Christmas Day brings with it glad tidings, peace and goodwill towards all men ; but there are some people who make exceptions to the general rule. The present attack upon an Order which recognises in its deliberations neither politics nor religion, appears to be one of the most silly and unjustifiable that was ever made. The deplorable condition of the poor of the city is a matter of general remark. During the Christmas holidays our streets have been crowded with poor, wretched, half-clad creatures, begging assistance. For the purpose of aiding them, a few members of the Masonic Order, with praiseworthy liberality, came forward and announced their intention of giving a course of readings, &c., in the Masonic Hall, to which the members of all religious denominations were cordially invited. It should be remembered that the object in view was the relief of the poor of the city, three-fourths of whom are Roman Catholics. How was this philanthropic effort met by the Roman Catholic Clergy ? On Christmas-day a document was read in each of the Roman Catholie churches of the city (with one exception), purporting to come from the Roman Catholic Bishop of the diocese, warning the laity against patronising, either by their presence or support, an entertainment given within the walls of the Masonic Hall for the relief of the poor of Limerick. It was admitted that the object was most commendable ; but, oh, fatal Order of St. John ! the entertainment was "a trap to catch the unwary !" Do any independent-minded Roman Catholics in Limerick believe this ? We know they do not. We might question the accuracy of the statement that the project owes its origin exclusively to the Freemasons, but there is no necessity for entering into it. The fact of an entertainment being given within the walls of a Masonic Hall, to which all creeds and classes are invited, is quite sufficient to call forth ecclesiastical censure. Notwithstanding the cool reception which the announcement of the entertainment has met with at the hands of the Roman Catholic clergy, we believe it will prove a splendid success, so far as numbers and respectability are concerned, several Roman Catholic ladies and gentlemen having expressed their determination to attend, notwithstanding the threat of excommunication.

AN OLD RELIC.

The New York *Courier* says : W. Bro. E. H. Kent, of Mystic Tie Lodge No. 272, during his tour through Scotland, made a number of interesting notes by the wayside, of Masonic relics of a by-gone age. Melrose Abbey, in Scotland, so beautifully spoken of by Sir Walter Scott in one of his novels, was the object of his special attention, and has decided marks of a Masonic history. Over the principal arch under the star window of the Southern transept, are sculptured two Mason's compasses crossing each other, by the sides of which are cut the lilies of France, from which country the Master builder evidently came. An inscription shows his name to have been John Murdo, Master of work in the 14th century, of the chief abbeys and churches in Scotland. The story is that, during the reign of Henry 111., the Pope granted a Bull to certain Italian architects, empowering them to travel over all Europe and erect cathedrals and other religious edifices, under the special patronage of the King of France. It was in consequence of this patronage that John Murdo placed the lilies beside the compasses. While engaged in the work on the abbey, these Masons erected a Lodge in an adjoining building, and held their communications on Saturday night. This Lodge is in existence at the present day, and until 1860 held its meetings in the same old building, when it was then destroyed by fire. This building then stood in front of the principal entrance to the cathedral, and was rebuilt in 1861. The Lodge is still known by the name of St. John's Lodge of Melrose.

The following inscription is readily to be deciphered over the arch and under the compasses, already alluded to ;

> Sa gays, the compass ev'n about
> So Truth and laute do but doubt
> Behold the end :
> John Murdo.

All around the abbey are to be seen cut in stone different Masonic emblems, situated in various portions of the church. The emblems are the same as those now in use, and so well known to the majority of the Craft.

LIVERPOOL, ENGLAND.

The corner stone of a new church at the Old Swan, Oak Hill Park, near Liverpool, was laid with Masonic ceremonies on the 8th of January, by the Provincial Grand Lodge for West Lancashire. The ceremonies were performed by the Provincial Grand Master, Sir Thomas G. Fermor. Hesketh, Bart. M. P., assisted by a full board of officers. The procession was large and imposing, and being the first time within the last twenty years when the Brethren of Liverpool and its neighborhood have been called out on a like occasion, it was a matter of considerable public interest.

MASONIC JURISPRUDENCE — MISSOURI.

Decisions of M. W. Bro. Thomas E. Garrett, G. Master, approved by Grand Lodge of Missouri:

1. A dimit applied for under the law must be granted unless charges are preferred, when the candidate must have a speedy trial.

2. A petition for a dimit cannot be entertained until the dues are actually paid in, and no record shall be made that "a dimit was granted when the dues shall be paid up."

3. No brother has the right to object personally to the petition of a candidate in a Lodge of which he is a member, but can make his objection to the Master, committee or members, who will act as circumstances may determine.

4. No member can enter a permanent objection against a visitor. The objection is only in force while the member is present.

5. When several members are summoned and ask to be excused for former disobedience, the Master cannot excuse them altogether, but each must be voted on separately.

6. Remission of fees for degrees or donation to a candidate for degrees, is a violation of law and cannot be permitted.

7. When a ballot is announced unfavorable with only one black ball, and before the second ballot is commenced, a member retires from the Lodge (knowing the second ballot is ordered), and the second ballot results favorably, the candidate shall be declared elected.

8. A member is held amenable to the by-laws whether he signs them or not.

9. Petitions for reinstatement must come from the applicant himself, and lie over till the next stated meeting and the members duly notified of the fact.

10. The petition of a candidate who does not possess physical qualifications must be withdrawn before the ballot, and the fee returned.

11. A suspended Mason on trial should have a copy of the charges, and may be represented by counsel and witnesses for his defence, but he cannot be admitted into the Lodge.

12. A Lodge cannot amend its verdict at a subsequent meeting. It may proceed with a new trial in the proper way, if circumstances demand it.

13. A brother under charges, while in prison, should have a copy of the charges, and be represented by counsel and tried *ex-parte*.

14. At a trial no new charges or specifications can be introduced.

15. The Lodge may postpone a trial at request of accused, or on its own motion, as it sees proper.

16. A committee of investigation must report by at least a majority of its members, although all should report, if possible.

17. A non-affiliate rejected for membership, is not thereby debarred from visitation, unless objections are filed.

18. Elective officers of a Lodge must serve at *least* 12 months, *and* until their successors are elected and installed.

18. An elected candidate who removes from the jurisdiction is not thereby released from the jurisdiction of the Lodge, unless it waives it.

19. No officer can be installed by proxy.

20. No installed officer can dimit during his term of office.

21. Publications of suspensions or expulsions are not allowable until after action by the Grand Lodge.

22. A Lodge cannot request another Lodge to do any work which it could not itself legally do, such as requesting degrees to be conferred, for which the candidate has not been duly examined and elected, &c.

23. E. A. and F. C. applying for advancement under certificates of dismission from another Lodge, must first be elected upon regular petition which has laid over one month, and afterward be examined and elected before receiving the degrees, and is subject to the scale of fees for degrees in that Lodge.

The following additional rules are intened for the government of Lodges under Dispensation:

1. Lodges U. D. to be set to work by the District Deputy Grand Master or some properly authorized party.

2. Officers of Lodges U. D. are not installed.

3. The Dispensation is to be copied into the Lodge record.

4. All degrees must be paid for before being ballotted upon.

5. There can be no remission of fees to any candidate under any excuse whatever.

6. Lodges U. D. do not pay any dues to the Grand Lodge.

7. Candidates must be examined thoroughly as to their proficiency, in open Lodge, before being advanced.

8. The record must state the reason for all dimits issued.

9. The records should be written plainly, and in commencing any new subject, the Secretary should begin on another line, and not mix up the matter in continuous sentences. They should be signed by the W. M. and Secretary.

10. Relative to parlimentary law Masonic Lodges cannot adopt any text book on that subject beyond the Rules of Order laid down in the By-laws, as all such proceedings as, "calling the previous question," "going into the committee of the whole" &c., &c., are all improper, masonically. It is expected the W. M. will thoroughly acquaint himself with Masonic usage and be governed accordingly.

11. The Lodge must send up, before the meeting of the Grand Lodge, its "Record Book," for inspection of the Grand Lodge Committee. Copies of the record will not answer the purpose.

12. Lodges U. D. have the same territorial jurisdiction as Chartered Lodges.

TOLERANCE.

To students of Masonic history, the present hostility of the leaders of the Roman Church to Freemasonry is somewhat astonishing, when it is remembered how closely the builders of the middle ages were associated with the ecclesiastics in the erection of those magnificent structures which remain to this day as monuments of wisdom, strength and beauty. Considerable prominence has been given to this subject, in consequence of the recent publication of certain old manuscripts, which prove that our mediæval brethren swore allegiance to "God and to holy Church;" and the whole question has been exhaustively treated in the report of a Committee appointed by the Grand Lodge of Massachusetts to investigate the origin of certain allusions in the ritual of Freemasonry which were deemed sectarian by a number of Hebrew brethren. The Committee found that the "allusions" referred to evidently were of a Christian character, and their investigations established the fact that Christian symbols had been used in Masonic Lodges from time immemorial. Upon this the Committee very justly remark:

"It will be conceded, that at no modern time has Freemasonry been practised in this country, or in England, without a ritual of a religious character, reverential to the Grand Architect of the Universe.. To adhere to it as we receive it, is to keep our faith with the fathers, and maintain the landmarks, the petitioners formally ask only this, but a considerable body of French and other writers insist that all reference to Christianity should be excluded, whether they are ancient or not. The field of argument includes both positions. The evidence that Freemasonry, after 1777, did continue many Christain symbols and usages, is very strong; and nothing offered to your Committee has weakened the faith due to our traditions. We shall return to this again. Conceding, then. that some Christian usages are found among our Craft in our traditions, ought we to stamp them as unmasonic, and expel them? It has been distinctly put to us by an acute and learned Isralite brother, that as they are offensive to him as an Isralite, we ought to exclude them. If that is a sufficient reason, what will become of our Society? A Christian may ask that allusion to King Soloman shall be expunged, because he was a Jew. Another may ask all allusions to Hiram to be effaced, because he was a Pagan. The Trinitarian may ask that the Grand Architect of the universe shall only be addressed in His triune character. The resurrection from the dead stands no better. Every particle of our religous ritual and symbols must fall under the same axe, and the Masonry we have received be extinguished."

We need scarcely add that we quite agree with our American brethren in their conclusions, for, really, the principle of elimination can be pushed to an absurd point. So long as religious or political discussions are excluded from the Lodge, no man need take offence at an allusion or symbol which may possibly bear an interpretation not quite in accordance with his own theological convictions; and we cannot see that the real "universality" of the Craft is endangered by the retention of phases bearing upon either the Jewish or the Christian faith.

It is, at least, singular to find that, while the advocates of free thought in our Body desire to abolish those references to Christianity, the dignitaries of the Roman Catholic Church denounce the Society as anti-Christian—the fact being, that the words used in our ceremonies have been handed down from an age when the priests themselves bore sway in the Lodges, and used the very language of which they now profess to complain. Both sides have something to learn, and the lessons we would especially enjoin are peculiarly applicable at this happy season of the year—whether to Christians or to non-Christians— let us *all* endeavor to enforce the practices of tolerance, and the exercise of a more comprehensive spirit of charity towards our fellow-men. —*The London Freemason.*

NECESSITY OF STUDY TO A MASON.

Masonry is a succession of allegories, the mere vehicle of great lessons in morals and philosophy. You will more fully appieciate its spirit, its object and purposes, as you advance in the different degrees, which you will find to constitute a great complete and harmonious system.

If you have been disappointed in the three first degrees; if it has seemed to you that the performance has not come up to the promise, and that the common places which are uttered in them with such an air, the lessons in science and the arts, merely rudimentary, and known to every school-boy, the trite maxims of morality, and the trivial ceremonies are unworthy the serious attention of a grave and sensible man, occupied with the weighty cares of life, and to whom his time is valuable, remember that those ceremonies and lessons come to us from an age when the commonest learning was confined to a select few, when the most ordinary and fundamental principles of morality were new discoveries; and that the three first degrees stand in these latter days like the columns of the old, roofless Druidic Temples in their rude and primeval simplicity; mutilated also and corrupted by the action of time, and the additions and interpolations of illiterate ignorance. They are the entrance to the great Masonic Temple, the mere pillars of the portico.

You have now taken the first step over its threshold, the first step toward the inmost sanctuary and heart of the Temple. You are in the path that leads up the slope of the Mountain of Truth; and it depends upon your Secrecy, Obedience and Fidelity, whether you will advance or remain stationary.

Imagine not that you will become a thorough Mason by learning what is commonly called the work, or merely by becoming familiar with our traditions. Masonry has a History and a Literature. Its allegories and its traditions will teach you much; but much is to be sought elsewhere. The streams of learning that now flow broad and wide must be followed to their heads in the springs that well up in the far distant Past, and there you will find the meaning and the origin of Masonry.

A few trite lessons upon the rudiments of architecture, a few unimportant and unsubstantiated traditions will no longer satisfy the earnest inquirer after Masonic Truth. Let him who is satisfied and content with them remain where he is, and seek to ascend no higher. But let him who desires to understand the harmonious and beautiful proportions of Masonry, read, study, reflect, digest and discriminate. The true Mason is an ardent seeker after knowledge; and he knows that books are vessels which come down to us full-freighted with the intellectual riches of the past; and that in the lading of these Argosies is much that sheds light upon the history of Masonry and proves its claims to be regarded as the great benefactor of mankind. — *Alpert Pike.*

ST. ANDREW'S LODGE, HALIFAX, N. S.

St. Andrew's Lodge at Halifax, Nova Scotia, held an interesting meeting at its hall in that city on the 2nd of January, when a valuable masonic jewel was presented to its aged Past Master, Bro. J. M. Taylor, who for many years has been Tyler of the various Lodges there. The hall was artistica.ly decorated for the occasion. On the west, over the door, were the square and compass with two swords in the centre. Over the Senior Warden's chair was a portrait of St. Andrew with the motto "*nemo me lacessit impune*" under it, and above, the designation of the Lodge; "St. Andrew's Lodge, established A. D., 5767." And just above the chair was a Prince of Wales Feather, with the motto "God save our Brother the Prince of Wales.."

At the east, on the canopy, was "In God is our trust;" round the pillars between the twining evergreens were on the right hand side, "Wisdom, Strength and Beauty," on the left, "Faith, Hope and Charity." The same mottos were on the south and north sides of the room, and together with other decorations presented a *tout ensemble*, gratifying to the eye and suggestive to the masonic mind.

Bro. A. H. Growe presented the Lodge, as the oldest Lodge in British America, with the chair used by His Royal Highness the Duke of Kent at the old theatre there, but lately burnt down. Bro. J. D. Nash presented the Lodge with a neatly framed steel engraving of the Prince Regent dressed in Masonic regalia. This picture is over a hundred years' old. Bro. Growe, on behalf of a brother of the Lodge, presented two old decanters and goblets, marked with St. Andrew's Cross and Emblems.

The Hon. Alexander Keith, the beloved Grand Master of the Order in the Province, honored the occasion with his presence.

MISS BURDETT COUTTS' BIBLE, AND FREEMASONRY.

By the kind permission of Mr. Richard Spencer, Masonic Publisher, 26, Great Queen Street, Lincoln's-Inn Fields, we have inspected at his Depot, opposite Freemasons' Hall, an elegantly-finished copy of the Holy Scriptures, the gift of MISS A. G. BURDETT COUTTS to the "Burdett Coutts" Lodge of Freemasons. The volume is of Imperial 4to. size, printed at the Clarendon Press, Oxford, on fine paper. It is bound in purple Turkey morocco super-extra, with morocco joints, and has a broad trefoil border in gold running round each side, within which various Masonic emblems, also in gold, are worked in a very elaborate and artistic manner; whilst on the front cover is inscribed — The "Burdett Coutts" Lodge, No. 1278, with the Monogram of the donor (A. G. B. C.), the letter B. in the centre represented by an insect bee with wings spread.

The names of the founders and first officers of the Lodge are written on vellum inside the cover, with the capital letters, &c., beautifully illuminated in gold and colours. The Arms of Miss Coutts are also emblazoned within an oval on the first leaf, and beneath is the following inscription in her own handwriting: —

> "This volume of the Sacred Law is presented by Angela G. Burdett Coutts to Lodge 1278. 'Now abideth these three, Faith, Hope, and Charity, but the greatest of these is Charity.' May the 14th, 1870. — A. G. B. C."

This splendid volume is enclosed in a solid polished oak case, lined with morocco leather, with brass joints and patent lock, the nozzle of the latter being flush with the surface of the case, permitting the front to fall down, and thereby avoiding the necessity of lifting this heavy volume out of the case, as it slides out with the greatest ease. We have no hesitation is saying that this volume reflects the greatest credit upon Mr. Spencer, who, we learn, was in his early life a practical bookbinder, both in vellum and leather; consequently the donor could not have entrusted it to better hands; he being also a Freemason of upwards of forty years' standing, a publisher of works on Freemasonry, and having a large number of tools cut specially for binding purposes, as well as for carrying out Miss Burdett Coutt's instructions, which we learn, has been done in a manner most satisfactory to that accomplished lady.— *From Bell's Weekly Messenger, 9th July*, 1870.

ANTI-MASONRY.

The Rochester *Union* gives a facetious account of the "Anti-Masonic Convention" recently held in that city:

"Brother Barlow was called upon to break the ice. This was on account of his weight. Brother Barlow is a man of metal. He has a leaden and a copper-color countenance, or, perhaps some might call it a brazen face. He probably possesses an iron jaw, and is strong enough to wield that terrible weapon with which Samson slew a thousand men. Or, perhaps, we are mistaken. Brother Barlow may not be as heavy a man as we had supposed.

"The grinning, ghastly skeleton of Morgan was held up for the admiration of the assembled multitude of a hundred or two. Bro. Barlow had vowed to God never to baptise a Mason. A Mason had actually been converted under his preaching, and had been seeking baptism for two years, but he would never receive it from Bro. Barlow.

"Masonry was a cancer which had been cut out, but had become a greater sore than ever.

"Bro. B. once slept with a man who hated Masonry like hell.

"Masonry was established one hundred and fifty-four years ago, on the 24th day of June. Men would be disciplined and turned out of the church rather than give up Masonry. Masons teach that the reason why they strip men when conferring the degrees, is because Masonry dates back to the primeval ages, when clothing had not yet become fashionable.

"Bro. Barlow 'lit on' an interesting Masonic publication in 1870. Bro. B. is quite cofident that he has seen wings (angel wings) on a Royal Arch Mason. This book, just spoken of, he thought to be rather 'too strong a pill to be let out at once.' Masons make laws intending to break them. They can make laws as they please. Masonry is a system of Deism, or rather Theism, which is only the Greek instead of the Latin!

"Even Brother Barlow's Brother who is in the ministry, as well as in the flesh, has so fallen as to join the Masons, and had taken fourteen degrees. He had rather his brother had sunk to the bottom of lake Huron than joined the Masons. [Truly this is comfortable, and charitable and christian doctrine.]

"He had a relative a Mason—'brother to a member of Assembly'—who died. 'Did the Masons help him? Nary a dollar!'

"I've talked longer than I ought!"

Is it any wonder, now, that Masonry has grown powerful under the revilings of such religious and idiotic fanatics? The Order cannot be otherwise than a good one, when it annually enlists in its ranks the noble of all classes irrespective of politics or religion.

APOLLO COMMANDERY, CHICAGO.

From the imposing array of Past Commanders, Active and Past Grand officers, indicated below, it is evident that this *elite* Commandery of the West, and of national reputation, although stunned by calamity has a "fire-proof" combination fully equal to the emergencies of the hour.

At the annual conclave of Apollo Commandery No. I, Knights Templar, the following officers were elected for the ensuing year and duly installed December 21, 1871; Sir James Hoge Miles, Commander; Sir George Redfield Chittenden, Generalissimo; Em. Sir Charles Homan Bower, Captain General; Em. Sir Theodore Tuthill Gurney, Prelate; Em. Sir Eugene Burritt Myers, Senior Warden; Right Em. Sir Henry Collings Ranney, Junior Warden; Sir Henry Winants Bigelow, Treasurer; Sir Benjamin B. W. Locke, Recorder; Sir Joshua Luther Marsh, Standard Bearer; Em. Sir J. Adams Allen, Sword Bearer; Very Em. Sir Vincent Lumbard Hurlburt, Warder.

When those highest in the Order of Knighthood insist upon taking the lowest offices, if any, indicates a *corps d' esprit* among the Knights most commendable.

THE THREE STARS.

There are three stars of lustre bright,
Which cheer the Mason's conflict here,
And cast their pure and holy light,
Across life's billows, dark and drear.

The Star of Faith, when doubts arise,
And veil the troubled heart in gloom,
Points to bright realms beyond the skies,
And lasting joys beyond the tomb.

When o'er Life's ocean, rude and wild,
Our Fragile boats are madly driven,
The Star of Hope, with radiance mild,
Points to a harbor sure in Heaven.

When, thoughtless of a brother's tears,
Down Pleasure's slippery track we go,
The Star of Charity appears,
And points to us that brother s woe.

Oh! brothers of the mystic tie,
Pure light upon our path will shine,
If on these stars we fix our eye—
Faith, Hope and Charity divine.

SCRIBNER'S:—Again we welcome our eagerly looked for and welcome friend, Scribner's Magazine, knowing well, beforehand, that we shall not be disappointed in its contents. The February number is up to the high standard of its predecessors, opening with the finely illustrated poem "The Fox Hunters." "The Wonders of the West; more about the "yellowstone," illustrated, follows; an interesting article on the "Mormons and their religion" next appears, then running over a few pages of interesting matter we find Mrs. Oliphant's serial "At His Gates," continued, and "Wilfred Cumbermede" by George Macdonald approaches its conclusion. The beautiful poems "The Hidden Joy" and "The Happy Time" vary the reading. "How One Woman kept her Husband" is the title of a new and powerful story by Saxe Holm. The readers of Scribners scan with eagerness the table of contents of each number in search of something more from the pen of this mysterious writer. The editorial department in some one of its divisions, is sure to contain something that will interest all of its readers. The work is one of the finest publications of the kind, in the country.

For sale by A. Williams & Co. "Old Corner Bookstore," Boston. Price $4.00 per annum, in advance.

DICKERMAN AND CHASE START FOR BOSTON—THE WAY IT ENDS. Col. John Dickerman and Jackson Chase started last week for Boston, to attend a Masonic meeting in that city. Took the midnight train. Took passage on the sleeping car. Went to sleep, and dreamed of Cape Cod and the serpent. Having taken a nap, Dickerman woke up and looked out of the window."

"Where the duse are we? Never knew a river to follow one all the way to Boston before? Thought the Boston road run through hills and mountains, and had nothing to do with rivers. That used to be the case. Perhaps they have changed their base, and taken a new direction."

Conductor makes his appearance.

"Show your tickets, gentlemen."

Dickerman shows his.

"Too thin, old boy; seen that game played before!"

"Seen what game played before?" says Dickerman.

"That game," says conductor, "the attempt to use one ticket on two roads."

"What do you mean by that?"

"Just this: that's a Boston ticket, and you are trying to ride on this road with it."

"Of course I am, and what of that!"

"Just this: Boston tickets are not good on the Hudson River road, that's all."

"And is this the Hudson River road?"

"It is, indeed."

"And we are bound to New York?"

"The very place, and no other"

"Well! Of all the blunders I ever committed, this is the worst—would not have it known in Albany for a hundred dollars."

Dickerman woke up Chase. Dickerman talked to Chase, and explained matters.

"What's to be done?" said Chase.

"Go through," ssys Dickerman, and go through they did. They travelled five hours, and then found themselves in New York, fifty miles further from Boston than when they left home.

The above from an Albany paper accounts for the absence of Dickerman and Chase from the Supreme Council, at its late session at Boston. Ill. Bro. Waterman, 33°, said they had started, but as they were *non est*, until the Council closed, we feared some *miss*-hap had occurred. It's all right now. Our mind is relieved.—*Pomeroy's Democrat.*

DEATH OF AN AGED BROTHER:—Bro. Mathew Greathead of Richmond, Yorkshire Co., England, died there recently in the 102nd year of his age, and is believed to have been the oldest Mason in England, having been a member of the Lodge seventy-five years.

HARPER'S MAGAZINE:—The February number of this magazine is replete with fresh and unusual attractions to its numerous readers. Its poetry and stories are of a high order, its illustrations are excellent, and its miscellaneous articles and editorial department abound with interesting and instructive matter. In this number Anthony Trollope's serial story, "The Golden Lion of Granpere" commences. Another serial entitled "The Good Investment" is continued; the number opens with a fully and finely illustrated article on "The Scott Centenary at Edinburgh"; this is followed by a second paper on "Holland and the Hollanders"; various short stories are contributed by popular writers, and the editorial department is rich in literary, scientific and historical records.

For sale by A. Williams & Co. "Old Corner Bookstore" Washington St, Boston. Price $400 per annum.

ANOTHER AGED BROTHER—*perhaps the oldest.* — M. W. Bro. John H. Lynde, Grand Master of the Grand Lodge of Maine, writes us under date Dec. 7, as follows — "I notice in your November number, a paragraph stating that Bro. Ebenezer Shaw of Sheshequin Pa., was made in 1801 and is probably the oldest living Mason in the country.

HON. Samuel THATCHER, now living in this city, was raised to the sublime degree of a Master Mason in Corinthian Lodge at Concord, Mass. July 2, 1798 — A history of the Lodge shows that he was proposed by Bro. Thomas Heald, and was accepted — He was initiated June 18, 1798, crafted July 2, 1798, and raised at same meeting — Bro. Thatcher is, I believe, in his 95th year, and is quite feeble in body and mind, having been nearly helpless for several years."

MASONIC FURNISHING STORE:—Probably one of the best Masonic furnishing stores in the country, and certainly the best in New England, is that of Bros. Pollard & Leighton, Tremont St., in this city. A full supply and in great variety, of regalia and furnishings for Lodges, Chapters, Councils, and Encampments, is either kept on hand or furnished at short notice, and we cordially recommend the establishment to the favor of the fraternity.

DENMARK:—His Royal Highness the Crown Prince of Denmark, has been elected Grand Master of the Danish Craft, succeeding the late M. W. Bro. Brastrup. The installation took place last month at Copenhagen, when it was expected that representatives would be present from the Grand Lodges of Sweden, Germany, etc. His Royal Highness is the brother of the Princess of Wales.

NANTUCKET — At the annual meeting of Union Lodge, in Sherburne Hall, the 4th of Dec. the following named officers were elected for the ensuing year:— Joseph S. Barney, W. M.; Benjamin F. Brown, S. W.; William B. Starbuck, J. W.; George Swain, Treasurer; Charles P. Swain, Secretary; Alexander B. Robinson, S. D.; Robert F. Kent, J. D.; George S. Wilber, S. S.; Seth M. Coffin, J. S.; George W. Macy, M.; John W. Hallett, Organist; Francis B. Smith, Tyler; Rev. George A. Morse, Chaplain. Regular meetings, first Monday of each month.

Correction: We fell into an error in our last in relation to the body of the Scottish Rite recently established by the Supreme Council of Scotland in the Province of New Brunswick. We should have written *Consistory* instead of *Supreme Council*. The error however does not affect the question of jurisdiction, but may lead to a misapprehension of the grade of the Body so established. There is no *Supreme Council* under the authority of either the Supreme Councils of England, Scotland or Ireland, on this continent. We understand that the question of jurisdiction is now pending before the Grand Councils of England, Scotland & Ireland, and will probably soon be amicably adjusted.

California: — A correspondent at San-Francisco writes us that the Grand Consistory of the A. & A. Rite for the State of California, which has "recently been admitted into bonds of fellowship with the older bodies of the Rite in the East," having overcome all the difficulties incident to the establishment of new bodies of such magnitude, is now in a very flourishing and prosperous condition, and will be happy to receive any reports or other documents relating to the Rite, which any of its members have to spare.

New Jersey: — We ought to have ackowledged some time since, the receipt of a very handsome volume from R. W. Joseph H. Hough, Grand Secretary of the Grand Lodge of New Jersey, being Part 2 of the origin and history of Masonry in that state, bringing the proceedings of theGrand Lodge down to 1857 inclusive. It is a valuable contribution to the general history of the fraternity in the country.

Ill. Bro. Edwin A. Sheman, — One of the publishers of the *Masonic Mirror*, at San Francisco, has received the appointment of Special Deputy Inspector General for all the Territories in that jurisdiction, including Washington, Idaho, Colorado, Montana, New Mexico, Arizona, Alaska, Utah and Wyoming, and for the State of Nevada, as well.

The Evergreen comes to us this month full of excellent matter, and embellished with a finely executed portrait of M. W. O. P. Waters, Grand Master of Iowa.

Vick's Illustrated Catalogue for 1872. — Vick's annual of 120 pages interspersed with beautiful floral, landscape and garden pictures, and a fine one of himself, is a very welcome and timely guest. Such of our readers as desire advice in regard to floral, horticultural or garden cultivation, or wish to get rare and good seeds, roots, bulbs or cuttings will do well to enclose twenty-five cents to James Vick, Rochester, N. Y. for a copy.

Masonic Hall Burnt. — We learn of the destruction by fire of the Masonic and Odd Fellows Hall at Hamilton, White Pine, Nevada, Cal. The fire was not discovered until it was too late to save anything — all was lost, and no insurance. Four bodies met in the Hall — the Blue Lodge, Chapter, Lodge of Perfection, A. A. S. Rite, and Odd Fellow's Lodge.

The Grand Lodge of Pennsylvania held its annual communication at Philadelphia on St. John's Day, when R. W. Saml. C. Perkins was installed Grand Master, and R. W. John Thompson, Grand Secretary.

The Grand Chapter held its annual convocation at Philadelphia on the same day, when Comp. Charles E. Meyer was installed Grand High Priest and Comp. John Thompson Grand Secretary.

St. John's Day: — The Brethren of Richmond, Va. celebrated the anniversary of St. John the Evangelist, on the 27th of December, by a public procession and dinner. The occasion was largely attended, and the festivities were altogether enjoyable.

Work and Play: — Work and Play published by Bradley & Co. Springfield, Mass. is one of the most attractive publications for the "little folks," in the market, full of all sorts of queer and amusing sports. Price 75 cts. a year.

Chicago: — Isthmus Lodge of Panama has fowarded $325.00 for the relief of the Chicago sufferers, which, under the circumstances of the Lodge, is a very handsome contribution.

Officers of the Grand Lodge of Minnesota for 1872: — Grove B. Cooley, G. M.; Charles Griswold, D. G. M.; J. W. Castle, G. S. W.; E. P. Barnum, G. J. W.; George L. Otis, G. T.; Wm. S. Combs, G. S.

THE

FREEMASONS'

MONTHLY MAGAZINE.

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SCOTTISH RITE IN THE BRITISH PROVINCES.

We had only space enough left at the late day at which our attention was called to the subject last month, to correct in as few words as the case would admit of, an error into which we had inadvertently fallen, in relation to the recent introduction of the Scottish Rite into the neighboring Province of New Brunswick. The case came before the Supreme Council at its late session in this city, on a petition from highly respectable Brethren of St. John, for the recognition of a Consistory in that city, holding under the Supreme Council of Scotland. The request was an unusual one (coming from a subordinate of a foreign jurisdiction), and as we did not happen to hear the petition read, we naturally supposed that the recognition desired was for a sister Supreme Council, this being the more usual proceeding in such cases. We do not assume that there was any positive irregularity in the presentation of such a petition, but it does seem to us that the petitioners were placing the legality of their organization on trial before a body which could not reasonably be supposed to be in possession of the necessary information on which to try it. They claimed to have been regularly established by the Supreme Council of Scotland, and were prepared with the necessary documents to establish this fact. Ordinarily this would have been accepted as satisfactory, and on it the Supreme Council might perhaps have certified to the regularity of the body represented by them. But it could not properly do so in the present case, in view of the assumed, but contested right of the Supreme Council of England to exclusive jurisdiction over the whole of the

British Provinces, as against any claim set up by its sister Supreme Councils of Scotland and Ireland. This claim being conceded, the establishment of any body of the Rite, in any of the British Provinces, by other than the English Council, would be an irregular proceeding. But the claim is contested, both by the Scotch and Irish Councils, which insist on common and equal rights with their English sister, in the colonies and dependencies of the government to which they all owe a common allegiance, and in the privileges of which they claim a common interest. In this complex and unusual attitude the case was presented before our own Supreme Council. To have complied with the request of the petitioners would have been to decide the case against the claim of the English Council; while, on the other hand, to have rejected it, would have been to decide it against the Supreme Councils of Scotland and Ireland. The consideration of the subject was therefore laid over until the next session of the body, in the hope that in the meantime the parties more immediately interested in its decision, may render any further action in relation to it unnecessary.

This action however is not to be construed as in any way affecting the rights or the regularity of the new Consistory at St. John. It decides nothing and establishes nothing. The petitioners came before the Council with duly authenticated evidence of their regularity, under the seal of a sister Supreme Council with which the Northern Council had maintained fraternal relations and correspondence for nearly half a century. There could therefore be no doubt of the truth of the authority under which the petitioners were acting. The difficulty lay in another direction, above and beyond their reach, and over which they could exercise no control; nor was it in such a shape that the Council itself could officially take any final action in relation to it. It was a simple question of jurisdiction between the Supreme Councils of England and Scotland, from neither of which had any information, complaint or protest been received; nor was it known, except as an inference or conjecture, that either of the above bodies themselves entertained any cause of complaint whatever. It must however in all fairness, be admitted that the reasons on which the inference was predicated, were sufficient to justify the Council in the decision to which it finally arrived. So much was due to the integrity of the Rite, and in good faith to the sister Council whose jurisdiction, it was supposed, might have been invaded; though, as already intimated, no complaint of such invasion had been received—an omission which, we take the liberty to say, the English Council ought not to have allowed, if indeed it has any just cause of complaint whatever.

An intelligent correspondent at St. John, sends us the following interesting note, which we take the liberty to lay before our readers:

"*St. John, N. B., Jan.* 30th, 1872.

DEAR BROTHER MOORE—The bodies established in New Brunswick by the Supreme Council for Scotland, are subordinate bodies. There is one Charter, establishing the "Chapter of Rose Croix" and the "Consistory of K—H, of New Brunswick"—forming two distinct bodies, with separate fees, rules, minute-books and officers, and working all the degrees of the Rite from the 30th downwards. It is a subordinate body. It has no power to establish other bodies.

The other bodies of the Rite are a "Rose Croix" Chapter here, under English authority; one at Halifax under the same authority; but neither in Halifax nor in St. John is there any authority but ours, to confer the degrees between the 18th and 30th. In Hamilton, Ontario, and, I believe, in London, there is a Rose Croix Chapter. Bro. T. D. Harrington has also at Ottawa, a special authority to open a Consistory of 32°, but whether the body has ever been opened or not, I cannot tell.

You will understand that all of the Supreme Bodies in England, Ireland, or Scotland, of whatever Rite, or degree, consider themselves entitled to exercise jurisdiction in the Colonies, although they may not put that right into practice until asked to do so. Various feelings, predilections, or tastes, may induce our Masons to seek, sometimes a body in England ,sometimes in Scotland. Take this very case—Scotland was never asked to exercise jurisdiction in the Scottish Rite in the Colonies until we petitioned her, when she at once acted upon the petition. The Home bodies scarcely ever raise questions of abstract right. But when they can put their power into practice in the Colonies, they do so. This is the rule established by Masonic public opinion, both in the Colonies and in the Mother Country, and is conceded all round. We have here, working, side by side, two Encampments; one, the oldest under Scotland, the other under England. This generally admitted rule it would be hard to break, colonial Masons considering it an *absolute right*, until they establish Supreme bodies of their own, to petition whichever of the three bodies they please."

We can readily understand the embarrassment which the introduction of the Scottish Rite among our Brethern of New Brunswick, with its peculiar rule of jurisdiction, naturally occasions them, accustomed as they have been, to regard their Province as open to the joint occupancy of each of the ruling Masonic powers of the "mother country." We cannot therefore but hope that the Supreme Council of England will so far consult the local preferences of our Provincial Brethren, in the choice of their rulers, as to extend to them the privileges to which they have been accustomed in other departments of Masonry, or, what would perhaps be but anticipating a future, but certain event, that the Supreme Councils of Great Britain will unite in granting them the privilege of a Supreme Council of their own. Under the interpretation of the Constitutions of 1786, which permitted the establishment of those Councils, at a date long subsequent to the adoption of the Constitutions referred to, we can see no legal hindrance to such a course on their part, inasmuch as the Dominion and the Lower Provinces are at this day politically more independent, and consequently approximate more nearly to independent states or *nations* (to which latter the Constitutions restrict such Councils), than either Scotland or Ireland. It would seem to follow therefore, that if the establishment of the three Councils in Great Britain was lawful, under any interpretation of the Constitutions of 1786, then the establishment of such a body for the North American Provinces, cannot be otherwise.

We are aware that this particular phase of the case is not now a matter open for discussion, nor are we informed that any such arrangement is at present contemplated. But it is a result as sure to come, and that at no distant day, as is a distinct and entire separation of Masonic government, in all its branches, between the two Continents. In our judgment the true policy is to anticipate it in a friendly and fraternal spirit.

RIGHT USE OF THE BLACK-BALL.

" We believe any man 'free born,' having the full and free use of limbs, and faculty, or, in other words, of sound mind and not maimed, of *good moral character*, who believes in the existence of God, and comes well recommended, is entitled to the first degree of Masonry. And any brother who blackballs such an applicant, because some member may have blackballed a friend of his, does a great wrong to Masonry, and drenches his own conscience with a sin, near akin to that of moral perjury. When that spirit takes hold of the brethren, of any subordinate Lodge, the best thing a Grand Lodge can do, is to arrest their charter. The good name of Masonry should not be entrusted to the keeping of such men.

" We are however a strong advocate of the black ball being used to exclude all *improper* material ; and we further believe, that when used, the reason why should never be given."—*Bro. C. G. Matchett.*

" CHRISTIANITY AND FREEMASONRY.

BY THE REV. J. BLANCHARD, D. D."

There is a kind of wisdom in this world called wordly wisdom, that we have known clergymen to be singularly destitute of. Yet this sort of wisdom is one sort of common sense, the possession of which, if it does not enlarge the understanding, and tone down the influence of prejudice, would certainly save venturesome preachers from kicking as often as they do against the pricks. But we are not judging the profession, or the clergy at large ; far from this ; for Freemasonry cherishes in her bosom, through all the orders of her venerable society, hosts of ministers who are bright lights indeed in all their relations in life—men who cling with enlarged aspirations to the precious tenets, the suggestive symbols, and the beneficent quickening in behalf of humanity, which is the chief glory of the great brotherhood, and which is verily the element in its constitution that secures its success, and must ensure its perpetuity.

It is not that the few loud-mouthed opponents of Masonry in their hearts believe Christianity and Freemasonry to be irreconcilable, that they have come at length to declare so ; but rather having stultified themselves by other modes of attack on societies called Secret, they reiterate that mode of attack, namely, the incompatibility of the practice of Freemasonry with Christianity. They do this in order to unsettle the great body of sincere Christians who are Masons, to attract the attention of the community with a charge of irreligion, and generally to raise a sensation. Upon the heel of a good deal of frivolity, illogical deduction, and with garbled quotations from Masonic books, this charge of war upon the gospel of Christ is the burden of a column and a half in a recent number of the New York Independent, under the caption at the head of this article. It appears that a church in Wheaton, Illinois, with but one negative vote, passed the following resolve :

> " Being fully persuaded that secret oath-bound associations are in their nature at war with the Gospel of Christ, therefore, hereafter, as heretofore, Freemasons desiring to unite with this church are expected and required to abstain totally from the practice of Freemasonry ; and the principle of this testimony is to be applied to other similiar organizations."

It also appears that a difference of opinion about this vote, has taken place between the Independent and the writer of the article quoted, the precise nature of which is not clear. It is probable that the "Independent" had the good sense to see that so stringent a vote as this, would break up the church. But the Rev. Dr. Blanchard explains, letting the cat out of the bag, and admitting the real truth, which was more than he meant to do, when he proceeds to say in answer to the Independent, that they—the church at Wheaton--dont want to exclude Freemasons from fellowship because they are Freemasons, "but that because being Freemasons, the brethren will adhere to the Lodge for christian labor and instruction, grieving their church brethren with their masonic meat." Verily our masonic brethren in Wheaton ought not to have tried "grieviously" to make their church brethren masons; but adhering to their Lodge for christian labor and instruction,—both of which they do find opportunities for in a Masonic Lodge, is not so bad. We sympathize with the Rev. Doctor for any want of christian quickening in labor or instruction in his church at Wheaton, and we readily pardon his jealousy of the Lodge on account of it; but really it is hard upon our Masonic Brethren who are church members, to deny them the practice of the christian virtues wherever they can find the opportunity.

We spoke of the ignorance of wordly wisdom among certain clergymen. This is shown in their not appreciating mankind's love of association, fondness for society and love of united action. There are innumerable ties binding bodies of men together in all communities, beside the church fellowship tie, but we can put our fingers on ministers who think there ought to be none other. The whole Romish church think so, and consequently have made especial blundering against Masonry from the beginning. The Masonic Society tie is ancient; it has made quite a figure in the world; it has conferred much practical benefit on the human race, and it still hopes to confer a great amount of good. Perhaps its ties, symbols, and what not, have a peculiar charm, yet it is after all only a great society, differing in kind and degree from others among men, but it has no secret purposes, and is never united politically or otherwise against its fellowmen outside the order. The philanthropic design, the christian aim of Masonry, all its objects are open and avowed, and the great society from time immemorial has never been found otherwise than in strict accordance with its principles. Masons and Freemasonry are never hidden. Who the brethren are and what the institution represents, are frequently shown to the public. But we are not about to enter upon a defence of the Order against carping criticism, or to discover that it is not at war with the gospel of Christ; neither is it necessary to amplify upon the causes why the lessons taught in the Lodge room, and its associations, are so often more inviting to earnest Christians than some church fellowships. We certainly take no satisfaction that the fact is so, as in the case at Wheaton, Illinois, but there is no other remedy for such a state of things, than for the brethren of the church to make their fellowships as live and active in the cause of Christ, as it is in the Freemasons' Lodge.

We have patiently read the Rev. Dr. Blanchard's attack, in order to find—what should be rather an essential statement of such an attack —namely, wherein Masonry is hostile to Christianity. Now there is nothing to this point in the whole article, but much re-statement of old phraseology against "Secret Societies" in general, and the sore spot in the Doctor's Church at Wheaton. We don't see but Masonry is answersble for something here, and our good brethren there must see to it, that their "Masonic meat" is courteously proffered, and never unseasonably.

OLD MASONIC DOCUMENTS.

We learn by a letter in the Philadelphia Keystone, from Bro. Wm. Hughan, the distinguished masonic writer of England, that Bro. D. Murray Lyon of Scotland, has in readiness for publication what is mainly a history of the old Lodge of Edinburgh No. 1 (Mary's Chapel), but the volume will embrace an account of the Institution and Progress of the Craft in Scotland, from A. D. 1598, and the facts narrated will be based upon the oldest Lodge records extant, and other manuscripts of great importance. Its leading design will be to present *facts* drawn from these sources, rather than the *legends* upon which the order has usually been supposed to have been founded. The noted masonic statutes of 1598 and 1599; the St. Clair Charters, of about 1600 and 1628; the Edinburgh Kilwinning, the Aitcheson Haven, and other manuscripts of 1666, Mason's Marks, registered from the 17th century, and various fac-similies of ancient documents, will be inserted, and an appendix also, which will contain interesting excerpts from the Minute-Books of several *pre*-eighteenth-century Scotch Lodges. The work will be profusely illustrated with engravings, portraits, etc.

The work will undoubtedly be one of the most interesting and valuable contributions to masonic history which has for many years been given to the Fraternity. It will be published at about $5.50 a copy, and subscriptions for it may be forwarded to the Masonic Keystone, Philadelphia.

DEDICATION OF THE NEW MASONIC TEMPLE AT LOWELL.

Tuesday the 13th of February was a calendar day in the history of Masonry in Lowell. Perhaps no town or city in this commonwealth, outside of the city of Boston, contains a larger number of Masons, in proportion to its population, than this our enterprising and beautiful "City of Spindles," and certainly none stands out more conspicuously, or is more distinguished for its Masonic intelligence and fidelity to the Craft. Its present Masonic prosperity is therefore to be regarded as almost a matter of course, as well as of congratulation. The rapid growth of the Order and increase of members rendering the apartments heretofore occupied by the various Lodges and other bodies, insufficient for their accommodation, the erection of a new and more capacious hall was determined on; and this determination having been carried out, the day above named was set apart for its official Dedication by the Grand Lodge of the state; which body was represented by a larger delegation of its officers and permanent members than we have ever known on any similiar occasion; consisting of M. W. Sereno D. Nickerson, G. M ; R. W. Percival L. Everett, D. G. M ; R. W. Charles Kimball, S. G. W ; R. W. Tracy P. Cheever, J. G. W ; R. W. Benj. Dean as Grand Treasurer; R. W. Charles W. Moore, C. G. Sec.; R. W. and Rev. Chas. H. Titus, G. Sec. as G. Chaplain ; W. Andrew J. Smith as S. G. D ; W. R. Montgomery Field as J. G. D ; W. W. H. Chessman, G. Mar.; R. W. W. F. Grammer, D. D. G. M.; R. W. Henry P. Perkins, D. D. G. M.; R. W. Joel Spaulding, R. W. Wm. Sutton, and R. W. W. F. Salmon, P. G. Ws.; R. W. Winslow Lewis, Wm. Parkman, John T. Heard, and William S. Gardner, P. G. M. Bro. F. A. Pierce, Grand Tyler.

On their arrival at the Depot in Lowell, the members of the Grand Lodge were received and conveyed in carriages to the Washington House, where they dined together at a sumptuous and well spread table.

At the conclusion of this interesting part of the services of the day, they were escorted to the new Temple, which they found filled to its utmost capacity, by not less than 500 Brethren who had assembled to witness the ceremonies. The officers of the four Lowell Lodges were present, those of Pentucket, by right of seniority, occupying the chairs, viz.: W. M. A. B. Hall, S. W. Oliver Ober, J. W. Fred'k. Frye. The officers of the other lodges participating in the exercises were W. M. A. A. Haggett, S. W. N. C. Sanborn, J. W. of Ancient York Lodge; W. M. H. Hosford, S. W. S. W. Stevens, J. W. J. L. Pevey of Kilwinning Lodge; W. M. A. F. Wright, S. W. A. K. Lynch, J. W. W. E. Livingston of William North Lodge. The Lodges were opened by the officers of Pentucket Lodge. The invocation by the Chaplain, D. R. Wallace, was followed by singing, after which brief remarks were made by W. M. Hall, who then appointed a committee to escort the officers of the Grand Lodge into the hall, which body was welcomed by the choir as follows :—

Raise, raise the choral strain,
To hail the noble train
  Of Masons bright ;
Lo ! where the social band
Honored with high command,
Still, firm in wisdom stand,
  Hail chiefs of light !

and by the presiding Master of the united Lodges, in an exceedingly neat address, to which Grand Master Nickerson made an appropriate response, and the Grand Officers took their places. The usual ceremonies of Dedication followed, and being interspersed with music by an admirable choir, were effectively and impressively rendered. These being concluded, the officers of the Grand Lodge resumed their places, and Grand Master Nickerson briefly addressed the Brethren, congratulating them on the beauty and convenience of their new apartments, and their great prosperity. He reminded them that the hall had been dedicated to FREEMASONRY; and expressed the hope that it might never be used for any other purpose. He did not approve of public exhibitions in apartments set apart and dedicated to the sacred purposes of the Order. He thought such exhibitions did no good, while they rendered the formulas of the Institution unnecessarily popular and common. He earnestly protested against the frequent publications of Masonic elections and installations in our secular papers, and expressed the hope that a practice so offensive to good taste and the true spirit of Masonry, might be dispensed with. He also reminded the Brethren that the hall had been solemnly dedicated to VIRTUE, and expressed the hope that in the admission of candidates, the different Lodges that were to occupy it, would never be unmindful of the important lesson which that dedication teaches. It is not enough, he said, that the candidate is a "good fellow"; he should be good, upright and honorable in all respects, for in such members the strength and usefulness of the Institution lie. He next spoke of the dedication to UNI-

VERSAL BENEVOLENCE, and urged upon the Brethren as an important duty, the cultivation and practice of an enlarged Charity, saying he hoped that in a short time the Grand Lodge of the commonwealth would be in a condition to co-operate with them more liberally than it had recently been able to do, in giving vitality and efficiency to this over-topping purpose of our Institution. And in conclusion he introduced R. W. Bro. William S. Gardner, P. G. M. as the orator of the occasion.

We took no notes of Bro. Gardner's address, and as it will probably be soon published by the Lodge, it is perhaps as well that we did not. We shall be able to do better justice by it when it is before us in print. It was of course and able an interesting performance. The speaker sketched, with great minuteness of detail, the introduction and rise of the earliest Lodges in the District; referring in fitting terms to the many distinguished Brethren who were identified with them, and contributed to their respectability and prosperity. The first Lodge in Chelmsford, now Lowell, was Pentucket Lodge, organized under a Charter dated March 9, 1807. Starting from this point, the speaker graphically traced its progress up to the present time—indicating with great particularity, the different locations, rooms, halls and dwellings, in which, in its infancy, it was fostered and nurtured into maturity. This part of his address must have been particularly interesting to the Lowell brethren, as several of these ancient places of meeting are still in existence, and we think there were some aged Brethren present, who in early life were accustomed to practice their Masonry in them. The speaker also noticed in suitable terms the several Lodges and other Bodies in the city of more recent date, and in conclusion paid a just tribute of respect to the memory of distinguished Brethren, who having acceptably performed their labors here, have from time to time passed on to a higher sphere of duty.

The Grand Lodge then retired and was duly closed.

In the evening a reception was given by the Brethren to the ladies, at which some 1200 persons were admitted by ticket. After viewing the premises and admiring the beauties of the apartments, the company were shown up to the banqueting hall, where tables were spread with such luxuries and dainties as the season afforded, and the genius and good taste of Bro. J. B. Smith, the distinguished caterer of this city, could suggest. Under the blaze of the brilliant gas-lights from the chandeliers, they presented an elegant and inviting appearance, and we do not doubt that ample justice was done to the many good things spread upon them, by the many gratified guests present.

We are indebted to the *Vox Populi* of Lowell, for the following description of the edifice.

"It is a handsome structure standing on Merrimac street, its iron and granite facing of pleasing proportions rising between the city numbers "64" and "74." There is nothing particularly striking in its aspect, being of no recognized style of architecture. Still its fine granite face marked with good architectural effect, with well-chiseled belts and a centre break, towering to a Mansard roof of good proportions surmounting the three stories, command the attention of the stranger.

It has been erected by ex-Mayor Hosford, and was commenced more than a year ago. It was the intention of finishing the third and fourth floors for Masonic purposes, and under the care of a committee representing the several Masonic bodies of Lowell, the work to the fitting and furnishing has been prosecuted.

The third floor is reached by a spacious staircase. The main hall occupies the whole of the front on Merrimac street, and is 49x38 feet, and clears 17 1-2 feet. This hall is lighted by six long windows, and the breaks made by these in the walls give character to a handsome fresco design. The furniture is of walnut, heavily carved, and upholstered in maroon terry; the carpet is a heavy English Brussels, and the ceiling most elaborately and uniquely frescoed, blends in colors with the elegance it canopies.

At the rear of the organ is a small ante-room, entered from the entry way. This contains black walnut cases for the wardrobe of each of the bodies. Opposite the hall is the armory of the Pilgrim Commandery, which in size is 29x17 feet. It has cases for 180 members. Certainly, it is in finish, convenience and richness of its furnishings one of the finest in the State. The cases are ornamented with silver trimmings; from the ceiling depends a beautiful chandelier, and this, with several bronze and metallic knights, were the graceful gifts of friends.

In the ell is a flight of stairs leading to the floor above, at the side of which is a passage-way leading to the ante-rooms. At the right of this passage is a small hall, entrance opposite that of the large hall. It is 30x20 feet, and in finish is a fitting associate to the apartments referred to. The fourth floor is in finish much more simple, but its arrangement is worthy of remark. It includes a banquet hall, which is 49x38 feet. This is over the larger hall of the third floor, and is supplied with all the portables and fixtures to which it is devoted.

On the side opposite the landing on this floor, and comparing in size with the armory below, is a room where the cases from the old armory are set up, and the place otherwise made pleasant. At the extreme end of the ell is the modern kitchen, and this is in every way supplied with domestic tools used in that branch of masonry. On this floor are also ante-rooms used by Mount Horeb, R. A. C., Pentucket, Ancient York, Kilwinning, and William North Lodges."

We have not room for a more particular description of the apartments than is given above, nor does this seem to be necessary, our contemporary having so well relieved us of the duty. We cannot however leave the subject without expressing the personal gratification we felt in passing through the various apartments; all of which, without an exception, are distinguished by good taste, harmony of design, and liberality of expenditure. The small hall referred to above, and which we understand will be used as the Prelate's room, is a perfect little gem. We don't believe it is equalled by any similiar room in the commonwealth. The armory is another, and the larger or working hall is in harmony with them. The frescoing impressed us most favorably, particularly the figure over the Senior Warden's chair in the West. Ingeniously relieved as it is by a mechanical arrangement of the canopy, it presents a finish and boldness of relief seldom met with. But where everything is so well done, it is hardly worth while to discriminate in favor of any particular part.

We congratulate our Brethren of Lowell on the completion of their work, and the admirable manner in which it has been executed.

KNIGHTS TEMPLARS' COSTUME.

We have received from Sir Kt. T. S. Parvin, Grand Recorder of the Grand Encampment of the United States, a copy of an order from the M. E. Grand Master, Sir J. Q. A. Fellows, dated New Orleans, Dec. 30th, 1871, calling the attention of all Grand Commanders and of Commanders of Commanderies holding their charters immediately from the Grand Encampment, to an edict upon the subject of dress, enacted in 1862, and requiring a strict compliance therewith, in order to secure a greater uniformity in this matter, and to prevent extravagance.

If our memory serves us, the regulation here referred to was adopted by the Grand Encampment in 1862, with the general understanding that it was to operate prospectively, and was not intended in anyway to affect the regalia or dress of pre-existing Encampments. To enforce the proposed radical change in the costume of these old bodies would involve them in expenditures few of them are able to bear, and to which it would not be good policy to attempt to subject them. New bodies can meet the requirement without inconvenience, but to force it upon the old bodies, many of which have expended thousands of dollars in equipments, all of which would be worthless under the new order, would be to endanger the harmony if not to destroy the general organization altogether. We trust the Grand Master will, on a more careful consideration of the subject, so modify his order as to meet the understanding to which reference has been made.

MASONRY IN HUNGARY.

It is impossible to say at what precise date Freemasonry was first introduced into Hungary, but it is certain that it was widely extended there during the second half of the last century, and had attained a flourishing position under the enlightened reign of Joseph II of Austria, a liberal minded scion of the House of Hapsburg, who not only favored and patronized the Craft, but proved himself to be a true and good Mason, by his famous "Edict of Tolerance," which conferred equal rights on all religious denominations without distinction. A great number of Lodges (says Bro. M. Diosy, in the London Freemason) "were opened in these halcyon days of liberty not only in Hungary, but also in Austria, principally in the city of Vienna, and which history designates by the appellation of *Josephinian* Lodges." At his death however the general reaction took place, when the Lodges were closed and the members denounced and persecuted, and little progress was made in the order until 1867, when it was again revived, and the mother Lodge "Unity in the Fatherland," was again set to work. "As soon as the required number of Lodges were established, a Masonic Congress was convened, and the Grand Lodge formed. This event took place on the 30th January, 1870. The constitution of the ancient and venerable Lodge, "Sun," of Bayreuth, being taken as a model, was adopted with some slight modifications. The Lodge took the title of "The Grand Lodge of Hungary for the three degrees of St. John," and Brother **FRANCIS PULSZKY** was elected first Grand Master. From the time of his lengthy sojourn as an exile in London, Bro. Pulszky is well known and esteemed in the learned circles in England for his deep erudition in *archæology* and *philology*. His confiscated estates having been restored to him, he is now a preeminent member of the Hungarian Diet, and the custodian of the National Museum. A hotheaded Revolutionist while his country was oppressed, he is now a staunch Conservative in politics. By his eminent social position, as well as by the vast range of his attainments, Bro. Pulszky is certainly the most competent and best qualified man in Hungary for the great and glorious task of organizing and presiding over the great work in Hungary. He is ably assisted by Bro. F. L. **LICHTENSTEIN** (formerly likewise an exile in England) as D. G. M. The Grand Lodge of Hungary has now been acknowledge by, and has exchanged representitives with, most Grand Lodges of Germany, and is now, I understand, taking steps to obtain recognition from the Grand Lodge of England.

THE FOOTPRINTS OF MASONRY IN THE EAST.

We cut the following extract from an eloquent speech by Bro. J. C. Parkinson, at Newport, England, on the occasion of a Masonic Banquet at that place in January: It has been my good fortune to wander, as a tourist, by the banks of the three great sacred rivers of the world—the Ganges, the Jordan, and the Nile. In old Egypt, the mother of nations, the Masonic traveller gazes wonder-stricken on the mighty monuments of dynasties which are forgotten, of a civilization which is effaced, of a religion which is dead; and he recalls, not without reverence, the tradition which teaches that there was some affinity between the ancient Egyptian mysteries, and those practices and secrets which Freemasons cherish and hand down. In Palestine, the same traveller discerns on the decaying walls of the holy but desecrated city of Jerusalem, the very emblems which it is the business of our lodges to elucidate and explain. At Delhi, Agra, Lucknow, and over the vast plains of Upper India, he finds upon the facades of the tombs and palaces of those great Moguls, who overran Hindostan to hold it for centuries in their iron sway, our Masonic symbols; and throughout the gorgeous and mysterious East, there is no difficulty in establishing two facts—First, that the outward forms of what is known to us as Freemasonry were in use there in remote ages; secondly, that its spirit and privileges were but too often wanting in the rulers and the ruled. For, as every candidate for mysteries is taught, Masonry is free (cheers). The great doctrine of natural equality and mutual dependence runs through and connects its teachings as by a silver thread; while in the countries quoted there are but too many evidences of a debased nationality and an enslaved people. Whether the stranger stands entranced in admiration before the remains of the massive yet delicate architecture of the Pathans, of whom Bishop Heber wrote in his "Indian Journal," "They designed like Titans, and finished like jewellers;" or marvels over the geometrical proportions of the great pyramids of Ghizeh, those venerable past-masters of Time, where mass has been aggregated to mass, and quarry piled on quarry, till solid granite seems to cover the earth and reach the skies—whether in India or in Egypt—there comes welling up to him, and echoing through the dim centuries, dreadful sounds. They are the lash of the task master and the groans of the oppressed! Thus it is, he comes to reflect bitterly, that the Masonic symbols he sees have been but an outward and empty sign; that there has been no blessing on the work he beholds in ruins, or with its very meaning forgotten, and that he must look elsewhere for verification of the voice from Heaven, "In strength will I establish this My house, that it may stand firm and forever." This is the moment, brethren, when an Englishman turns with pride to the monuments of industry and the triumphs of the mechanical arts of his own beloved country; to her Christian temples, to her secular enterprises, to her havens of refuge, to her network of railways, to her mighty viaducts—aye, why should I conceal it?—to her magnificent and thriving docks!—monuments which I venture to say are equal in design, equal in achievement, equal in grandeur to the mightiest relics of the ancient world, and are immeasurably superior to them in the priceless truth that they are cemented not by the blood and tears of down-trodden slaves, but by the willing labor of free men. (Continuous applause.) And that they perpetuate, not the lives squandered and the treasure won by some despot on a throne, but the growth, the intelligence and the activity of a great and united nation. Here, where, as Sheriden wrote very beatifully, and as a great living statesman quoted not so long ago:—

Content sits basking on the cheek of toil;

—where just laws and wise administration of them have changed the face of a country, and are vanquishing slowly but resistlessly, the evils of ignorance and crime; where many an Eden, beauteous in flowers, and rich in fruit, has been raised up out of the arid waste by free labor constitutionally directed and controlled:—Here, I say, we have a right to look upon the barbaric Past with commiseration, and to an enlightened Future with glowing hope.

"Not in vain the distance beacons, forward, forward let us range;
Let the great World spin forever down the ringing grooves of change;
Through the shadow of the globe we sweep into the younger day—
Better fifty years of Europe than a cycle of Cathay."

Worshipful Master—may the bright promise of these bright words be fulfilled by and for us. May we all meet often and meet here on occasions such as this; and may we at each recurring anniversary, celebrate that harmonious progress and that diffused prosperity which form the great happiness of Masonic communities, and are the crowning glory of free states.

GRAND COMMANDERY OF MASSACHUSETTS AND RHODE ISLAND.

The proceedings of this Grand Body for the year ending in October, have been published in a very handsomely printed volume of about two hundred and forty pages, including its own Constitution and that of the Grand Encampment of the United States. The volume is rendered the more attractive by being prefaced with a fine steel-engraved portrait of Sir Knight Wm. Sewall Gardner, a Past Commander of the Body, and also of the Grand Encampment of the United States. Aside from the usual proceedings, which in a local and more practical point of view are of great value to the subordinate Commanderies, perhaps the most interesting portions of the volume, and which will be most highly prised by the Masonic student, are the admirable and scholarly addresses delivered by the R. E. Commander Sir Benj. Dean, at the usual assemblies of the body, and on special occasions when called out in the discharge of his official duties. We have marked several extracts from these excellent addresses, which we hope to be able hereafter to transfer to our pages; for the present we must content ourselves with the following, which we recommend to the careful consideration of the Commanderies in the jurisdiction:

> Although the Orders of Knighthood are apparently more popular than ever before, the number of our Commanderies is rapidly increasing; although our assemblies are fully attended, and a deep interest is apparent in the work and lectures, throughout our jurisdiction; although in all that relates to the pomp, and apparent grandeur of the order, we appear to be marching onward, in a successful and victorious career; although all these things are true, we must not rest satisfied with them. All these things bring present pleasure and happiness. But that is not enough. We must secure the fruits of our prosperity. We have a duty to our successors as well as to ourselves. We shall leave behind us a poor record if it be that we basked in the sunshine of prosperity, and left no permanent monument of our prosperity. The prudent husbandman is not content with sowing the seed and growing the crop; he also gathers in the harvest. The good general not only wins the victory, but secures the benefits thereof. Are we imitating this prudence?
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> At our last annual assembly, the dues to the Grand Commandery were reduced from five dollars to three dollars for each candidate knighthed. This is a step backward. It is a step which strikes not only at the prosperity and dignity of the Grand Commandery, but at the dignity and prosperity of every subordinate Commandery.
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> All the funds of the Grand body are the funds of the subordinate bodies. This is a representative body, composed of all the subordinates. It is the consolidation of all the subordinate bodies. Its funds are their funds. Its prosperity is their prosperity. There is no possible argument in favor of the reduction at this time. The Commanderies were never more prosperous, never more able to pay than at the present time. Now is the time to make this Grand body independent of the accidents of time and fortune, and its independence is the independence and safety of the entire fraternity.
>
> Practically the subordinate bodies cannot and will not accumulate funds. There are so many temptations to expend their income, that with rare exceptions, the year's end sees them no better off, pecuniarily, then they were at its beginning. If they receive much, they expend much; if they receive little, they do with that little. Whatever goes to the Grand Treasury, really makes no difference whatever to them. Besides at this time, candidates pay more than formerly, and the income is paid by the candidates, and does not come out of any other funds of the Commanderies. * * * * * * *
>
> Our organizations will not always be as popular as they now are. The inevitable swing of the pendulum will send it in the other direction. Yes, the time will come if you are prudent, because in the mutations of time, in some town or city which has lost its importance or prosperity, a once flourishing Commandery drags on a difficult existence; or when because of a change in the religious sentiments of the people, or of political or social persecution, the whole subordinate organizations are dormant. I say these times will come, and still, as each year rolls round, within the Asylum, temporary it may be, still the Asylum of each subordinate of this Grand Commandery, upon notice from some of your Grand Officers, the loyal members of that Commandery will gather to-gether, the lectures this day adopted by you will be rehearsed, the fires of Templar Masonry, of Christianity, will be kept from dying out upon your altars.
>
> The profane will wonder at the exhibition of vitality, and will ask, how happens all this. The answer will be; "In their prosperity they remembered adversity; in their zeal they were prudent; they knew the possibility of changes in church, and state, and people, and prepared accordingly."
>
> Yes, my brethren, now in the days of your exaltation, prepare for the days of humiliation should they ever come. Collect a fund which will secure these annual visits when other means shall fail.

The Scottish Rite in California.

The Grand Consistory of California held its second annual communication at the Masonic Temple in San Francisco, in January. The session was largely attended. There are now in the State two Councils of Kadosh, four Chapters Rose Croix, four Councils of Princes of Jerusalem, and eight Lodges of Perfection.

A. AND A. RITE.

Bro. Emra Holmes in a lecture before Phœnix Lodge, at Stowe Market, England, has the following notice of the ancient and accepted Rite :—

The most widely spread and generally adopted system is the Ancient and Accepted Rite of 33 degrees (some of which are of undoubted antiquity), which has a Supreme Council in almost every country in the world. Time will not admit of my enlarging on this Rite. Suffice it to say that, in a Christian country it seems to me difficult to eliminate the Christian character from Masonry, and the object of the higher degrees, as I dare say many of you know, is to maintain the Christian characteristics, and to admit Masons of high social character and standing to the privileges of its neccessarily more exclusive degrees. For my own part, I have always felt that there was not enough in the Craft to interest the Masonic student and there is no doubt that many estimable Masons, after passing the chair, have lapsed as it were, or lost their interest in the Royal Art, simply because they thought there was nothing more to learn. To such I would say. " Go on : you have only three steps of the Masonic ladder, there are thirty-three to climb."

GRAND LODGE OF PENNSYLVANIA.

This Grand Lodge held an annual Communication at Philadelphia on St. John's Day, Dec. 27th, 1871, on which occasion the R. W. Bro. Robert A. Lamberton delivered an admirable address, as the last of his official acts as Grand Master. The address is admirably written and eloquent in wholesome counsel to the Brethren. He says—

" It gives me pleasure to inform you that the Subordinate Lodges throughout the jurisdiction have, with rare exceptions, enjoyed a year of quiet prosperity. They have added largely to their membership, gathering into our fold many who are Free Masons not in name only, who will increase our strength and advance our power to do good. Although there have been a few Lodges which seem rather to have taken pride in multiplying members than in making Masons, yet the rule has been that greater care has been exercised, a more jealous regard shown for full Masonic qualification, and more proficiency required before advancement.

Those cordial relations which have so long existed between the Grand Lodge and her Sisters, remain undisturbed."

At the Annual Communication of the Grand Lodge in 1870, there were three hundred and ten active Lodges in the jurisdiction. Warrants have been issued the past year for nineteen additional Lodges, " in all cases, after a careful examination, being satisfied that the requirements of the Ahiman Rezon were fully complied with, the officers named fitted by character and Masonic skill, the hall in which the Lodge was to be held adapted for Masonic purposes, the place in which it was to be established warranting the belief that the Lodge would flourish, and that the prosperity of no other Lodge would be impaired."

$6,184 have been dispensed in charity during the year, to 276 widows, sisters, orphans and distressed worthy Brethren :—$2,950 of this sum was derived from the income of the Girard bequest.

THE NEW TEMPLE.

With a wise economy, the Grand Lodge has determined to press vigorously the new Temple to an early completion, so that it may be occupied, and contribute by the rents derived from it to our revenues. Until this is accomplished, we are subjected to the payment of interest, without any return from the large sum invested. It will be seen from the foregoing exhibit of our finances that the Masonic Loan has been increased since the report made by the Committee, in 1870, by the sum of $377,075.00 ; it will also be seen that our assets have been increased by the sum of $29,365.77. And it is peculiarly gratifying to inform you, so staunch is the credit of this Grand Lodge, that within thirty days after the last series of the Loan, amounting to $200,000, was put upon the market, every dollar of it was subscribed, and much more was offered to us. So firmly is our Loan held, that the little that has since been sold has commanded a premium of two per cent. By recent legislation the Grand Lodge, jealous of her spotless name, has provided for strengthening her credit and keeping her faith above suspicion. It is believed that with the large additions which will accrue to her finances by the burdens which the brethren have voluntarily assumed, the sinking fund will be so increased, that as our bonds mature they can be promptly paid.

By reference to the Report of the Building Committee, it will be seen that the progress made in the building of our new Temple has been in the main satisfactory, and that it is expected to be completed for dedication in June of 1873. Unfinished as it is, its massive and symmetrical proportions challenge our admiration. Its gray granite walls and beautiful towers stand a symbol of strength and permanence of our Ancient Brotherhood.

POWERS AND DUTIES OF MASTERS OF LODGES.

With persistence, have I urged upon the Brethren who have any care for the peace and welfare of their Lodge, to select for officers men not only of skill, but of character, and to discountenance the electioneerers for preferment. It is vital to the interests of a Lodge that its Worshipful Master should be a brother whose moral character shall bring no blush to the cheek of his Brethren.

All authorities agree upon the dignity and importance which attach to his high station. By his position he is a ruler, and must preserve order and enforce obedience. He has largely in his keeping the honor of his Lodge. Clothed with great power, his responsibility is great. Many of the duties devolving upon him are well understood and generally performed. By virtue of his office he calls his Brethren together in emergency, he presides at their meetings, or, when present, at a committee, superintends the labors and business of the Craft, closes the Lodge at his pleasure. But when these offices are done, he is not done. It is not of unfrequent occurence that a Worshipful Master is disposed with a naked compliance with these general requirements, to fancy that this comprises nearly the whole circle of his duty, and of his accountability to the Grand Lodge. There is no greater mistake. He is in the East to supervise every officer of his Lodge, and see that each in his station and place attends promptly and properly to his duties and business. That the Wardens are punctual and faithful, and they diffuse light and knowledge to those who are placed under their care. That the Secretary records the transactions of the Lodge in an exact and Masonic manner, placing upon his minutes that which ought to be recorded. That the Treasurer keeps just and regular accounts of the moneys of the Lodge.

ABD-EL-KADER.

El-Hadj-Abd-el-Kader-Ulid-Mahiddin is the descendant of a Marabout family of the race of Haschem, who trace their pedigree to the Caliphs of the lineage of Fatima. He was born at Ghetna, an educational institution of the Marabouts, near Moscow, which belonged to the family. His father, who died in 1834, being esteemed a very holy man, had exercised great influence over his countrymen, which influence he bequeathed to his son. In his eighth year, Abd-el-Kader made a pilgrimage to Mecca with his father; and in 1827 he visited Egypt, where, in Cairo and Alexandria, he first came in contact with western civilization. It was in Egypt that he was initiated into the mysteries of Freemasonry, and received the LIGHT that helped mould his future character. He very early showed an uncommonly gifted mind, was versed in all knowledge of Arabian science, but was free from the savage cruelty and sensuality of the Arabs; he maintained purity of manners, and did not suffer himself to be misled by anger or passion. His public career began at the time of the conquest of Algiers by the French. No sooner was the power of the Turks broken than the Arabian tribes of the Province of Oran seized the opportunity to make themselves independent. They elected Abd-el-Kadir as their Emir, who soon succeeded in establishing his authority over a number of the neighboring tribes. He now attacked the French, and after the bloody battles of December 3, 1833, and January 6, 1834, obliged General Desmichels to enter into a treaty with him. His power spread until he became master of Millana and Medeah, and all the cities and tribes of Oran and Titeri acknowledged him Sultan; the distant tribes sent him ambassadors with presents. It was not long before hostilities broke out again with the French, which through a series of successes and defeats, of that protracted struggle of six years, he at last was obliged to seek refuge in Morocco, in 1847. Here he succeeded in getting up a sort of crusade against the enemies of Islam. The arms of France were turned against Morocco, and after the decisive battle of Isly in 1844, the Sultan was obliged to give up Abd-el-Kadir's cause—but could not prevent him from marching out of Nedem to attack the French again, both in October 1845, and in March 1847. But his star was now about to set. On the night of December 11th, he made a bold attack on the Moorish camp, in which he was defeated, and had to resolve on flight. He might have easily secured his own safety, but would not abandon his attached followers, men, women and children, to the plunder and Massacre of the Moroccans. After a heroic combat on the 21st of December, he effected their retreat across the Mulnia into the territory of Algeria, where they mostly surrendered to the French. He himself, with a few horsemen, resolved to fight his way through to the South; but coming to the Pass of Kerbous, he found the way closed, and was received with musketry. Dispirited at length, he surrendered on December 22, 1837, on condition that he should be permitted to withdraw either to Egypt, or St. Jean d'Acre. The French Government, who at last saw the man in their power who had given them so much trouble for fifteen years, refused to ratify this agreement. He was embarked wtth his family and sent to Toulon, whence he was removed to Fort Lamalgue, and finally to Chateau d'Amboise. He was liberated in 1852 by Louis Napoleon, and has since resided up to his death, at Brussa and Damascus. It was in 1860 that the greatest and noblest act of his life was performed, when the Christians of Syria were threatened with massacre, Abd-el-Kadir, true to the teachings he had received at the altar of Masonry, with sleepless vigilance, protected many thousands of them until the danger was past. For this noble act his name will be held in high veneration throughout all time.—*Masonic Mirror.*

PHŒNICIAN LODGE.

This is the historically suggestive and classical name of a new and promising Lodge, located in the city of Lawrence, which, having worked a year under Dispensation, was formally Constituted and had its Officers duly installed by the M. W. Grand Lodge of this Commonwealth, on Wednesday the 21st of February, ult. Both ceremonies were tastefully and impressively performed by Grand Master SERENO D. NICKERSON, assisted by R. W. Bros.

Percival L. Everett	D. G. M.
Chas. Kimball	S. G. W.
Tracey P. Cheever	J. G. W.
John McClellan	G. Treas.
Wm. T. Grammer,	R. G. Sec. pro tem
Chas. W. Moore,	C. G. Sec.
Rev. Chas. H. Titus,	as Gr. Chap.
Winslow Lewis,	P. G. M.
John T. Heard,	" " "
William Parkman,	" " "
Charles C. Dame;	" " "
Joseph S. Howe,	D. D. G. M.
James E. Gale,	P. D. D. G. M.
William H. Chessman,	G. Marshall.
R. M. Field,	as J. G. Deacon.
Bro. F. A. Pierce,	Grand Tyler.

It is worthy of note in this connection that with two exceptions, the offices of the Grand Lodge were filled by their official representatives, and that there were four Past Grand Masters present; the last fact being especially gratifying, as indicating the interest which the older members of the Grand Lodge feel in every new enterprise calculated to strengthen and promote the welfare of the Order in the jurisdiction.

The ceremonies were conducted in accordance with the Ritual, and therefore need not be particularly described here, further than to add that the interest in them was largely increased by the fine singing of an excellent choir, and the equally fine playing of an accomplished organist. We were particularly struck with the effective rendering of the following beautiful hymn, sung at the closing of the Constituting ceremonies :—

HYMN.

Whilst thy genius, oh Masonry, spreads all around,
The rays of the halo with which thou art crowned;
Shall be the star, in thy sky, which now rising appears,
Not partake of that light, that grows brighter with years?

Shall its portion of fire be left to expire,
And leave no bright trace for us to admire?
Oh, no, its mild beams shall be seen from afar;
And the child of distress, bless the new rising star.

Like the beams of that Star, which of old marked the way,
And led where of peace the sweet Messenger lay,
May its light, still to Virtue and Masonry true,
Mark the path that with strength Wisdom bids us pursue.
As its beams, unconfined, illumine the mind
With pleasure that leaves no sad feeling behind;
The jewel of beauty glows bright, and its ray
Makes Grief's gloomy night fly from Joy's radiant day.

As the blush of the rose more enchanting appears,
When its sweet leaves are fill'd with the morn's pearly tears;
So from gratitude's tears shall our star rise more bright;
For Charity's smile shall give warmth to its light.
And Justice divine shall with Harmony join,
To assist its ascent by the unerring line,
Whilst Prudence and Temperance guarding their own,
Shall shed a new ray upon Masonry's crown.

At the conclusion of the ceremonies at the hall, the Grand Lodge and Brethren in attendance were escorted to the American House, where they sat down to a well served dinner. This having been satisfactorily disposed of, the half hour remaining before the leaving of the cars for Boston, was occupied by short speeches by the M. W. Grand Master and R. W. Bros. Lewis, Heard and Parkman—all the speakers expressing their personal gratification with the organization and material of the new Lodge, and their hopes for its continued prosperity. We give the names of the officers installed as follows:

John Hay, W. M; Granville M. Stoddard, S. W.; Caleb Saunders, J. W.; Samuel M. Stedman, Treas.; Arthur W. Dyer, Sec.; Thos. Leland, S. D.; John Pendergast, J. D.; Andrew Sharpe, Jr. Chaplain; Horatio G. Herrick, S. S.; Cyrus N. Chamberlain, J. S.; John W. Barlow, I. S.; Gideon W. Waterhouse, Tyler.

There are now three Lodges in the city, all in active operation, and a new and more spacious hall for their future occupancy is nearly ready for dedication.

THE LATE BRO. WM. NORTH.

Masonic Temple, Lowell, January, 22nd, 1872.

At the Regular Communication of Mt. Horeb R. A. Chapter, held Monday, Jan. 22nd 1872, the committee appointed at the last meeting to prepare and present suitable resolutions of respect upon the decease of our late Worthy Companion Wm. North, made the following Report, which was read and accepted by a unanimous rising vote. And it was also voted that the same be spread in full upon the records, and that the succeeding page be dedicated to his memory, and that a copy be furnished to Moore's Magazine for publication.

Richard W. Baker.
Sec'y Mt. Horeb R. A. Chapter.

REPORT.

Your Committee, appointed on the 8th inst. to "prepare and present to this Chapter suitable resolutions of respect upon the decease of our late Worthy Companion, William North, and an Hononary Member of this Chapter," in attending to the duty, have felt that in this instance they ought to go outside of the usual formal custom of Preamble and Resolution, and therefore present as a more suitable expression of the sentiments of the members of this Chapter, the following brief *Eulogy*.

Our estimable and beloved Companion, whose travel of the rough and rugged path of this life terminated on the third inst., was born in Wethersfield, Conn., July 13th A. D. 1794, and came to Lowell in the Spring of 1834.

He was initiated into Freemasonry in Seneca Lodge, Torrington, Conn. A. D. 1820, and was Master of that Lodge for two years, and subsequently for two years Master of Libanus Lodge, at Great Falls, N. H.

During the Anti-Masonic excitement which raged between 1830 and 1840, he remained true to our Institution; and after the Charter was restored to Pentucket Lodge of this city, in 1845, he affiliated there, and was quite active in promoting its interest. He served as its Master for seven years.

He held the office of District Deputy Grand Master of the Grand Lodge of Massachusetts for the years 1857-8-9, under the Grand Mastership of M. W. John T. Heard, and in the year 1861 held the important and honorable position of Senior Grand Warden of the same Grand Lodge.

He was exalted to the degree of Royal Arch Mason, in the Chapter at Litchfield, Conn. A. D. 1825, and on the revival of Masonry in this city, affiliated with our Chapter April 21th, A. D. 1846. Here he held office for many years; but though strongly urged, could not be induced to accept the office of High Priest.

He received all the degrees of the York and Scottish Rites (except the 33°), holding offices of importance and trust, in every body with which he was connected; and in every branch of Masonry he was always zealous and active in promoting the spread of the genuine principles of our Institution. His love for Freemasonry was very strong, and he took delight in expressing it; he placed it next to his love for the church of which he was a devoted member, and often said, that in the elevation and advancement of the human race, he considered Masonry as the handmaid of Religion.

His life was an exponent of his principles: what he professed he practised: whether prompted by the Faith of the Christian, or the Brotherly Love, Belief and Truth of the Mason, he was ever ready to take his stand among his fellowmen in defence of his principles, and endeavored to enforce, both by precept and example, what he believed to be the right.

"Who among us shall we call his peer?
For such a vestal soul was his—so pure,
So crystal clear, so filled with light—we look'd
As at some window of the other world,
And almost saw the Angel smiling through.
'Twas but a step from out our muddy street
Of earth, on to the pavement all of pearl.
Of such as he was, there be few on earth;
Of such as he is, there are many in heaven;
And life is all the sweeter that he lived,
And death is all the brighter that he died,
And heaven is all the happier that he's there.

The venerable form of "Father North," bowed with the weight of nearly four score years, will be seen among us no more forever. The genial, pleasant face, so constant at our meetings, will never again greet us in the these Halls. The voice, so kind, so earnest, so ready and ever welcome at our social gatherings, can never speak to us again those cheerful winning words, which we have been wont to catch so eagerly. How vividly these things come to our minds, as we think of the cold and lifeless form so lately deposited in "mother earth," and how sadly and tearfully we stand beside the grave of our dearly loved Companion!

But the hope that inspired him is with us, and leads us to consider that better and immortal part, which we believe yet lives, and which we trust may still be to us

"As a lamp to guide our way,
Why should we weep? we do not bury love!
We cannot seek that jewel in the grave.
Let us uplift the eyelids of the mind,
And seek the living love who dwelt awhile
In that frail body, now a spirit of light
All jubilant upon the hill of God."

May the spirit of our revered Father North, that "living love" which survives the grave, ever be with the Masons of Lowell and may the memory of his many virtues be indelibly impressed on their hearts through many generations.

Fraternally submitted,
W. F. Salmon, }
S. K. Fielding, } Committee.
J. P. Folsom, }

Lowell, Jan. 22, 1872.

THE BIBLE.

BY BRO. REV. N. G. LUKE.

The great central sun in Masonic unity, around which all the bright constellations of minor stars and Masonic graces revolve, is Faith in God, the Father and preserver of mankind, and the glorious author of all animate and inanimate nature, and the Supreme Judge in whose presence all created intelligence must stand and be judged. The great guiding star and Masonic light as well as the chief manual of the order is the Holy Bible, which contains Jehovah's will to a benighted needy race. Indeed the ritualism, symbolism and instructions that run through all the degrees teach humanity, self-restraint and dependence on the bounty and grace of the great source of all benediction, and at the same time draws many of its chief lessons in charity, affection and brotherly love from the sacred teachings.

I am not at all surprised that the Vicar or Pontiff of Rome, the pretended successor of St. Peter and Vicegerent of Jesus Christ, and all his subordinates, are deadly enemies of the royal art; for in every Lodge of Master Masons as our great text book and basis of all Masonic jurisprudence, we have the open Bible placed on our altars. Indeed all the duties of the Craft are enforced in lessons taken from its sacred pages.

In the impending controversy through which our country has been passing on the expulsion of the Bible, Masonry will give no uncertain sound, but there will be heard a voice coming along the whole line of Lodges from Maine to California, and also from every individual member of the fraternity, "We won't give up the Bible!" Every Mason that has courage to contend for anything would contend to the last for the precious old book. The Bible abandoned, given up by Masonry! Then would her Lodges close and never open again, her *light* be extinguished, then would her work be done.

THE TYLER, OR TEILOR.

This is evidently a difficult word to account for. It may be of an obvious and modern origin, or it may be, and in all probability is, very ancient, for the objections to it, derivation from the ancients, are even less than to any other theory. I therefore fall back upon the Greek, Latin, or both, for its derivation.

In Greek, we have *teleotes*, one who consecrates or initiates. *Telos*, the noun, had a special reference to the ceremonies, rites, and sacrifices, and especially to mysteries, and the initiation to mysteries.

Lucian (in the second century) uses the verb in a passive sense: *etelesthe ta Eleusinia*, "he was initiated into the ceremonies of Eleusis." St. Gregory also uses the word with reference to the initiation into Christianity by baptism.

Here, then, we have a word (teleoste) closely resembling in its root our own, and in common and recognized use, in connection with rites and ceremonies, analogous to our own. Whilst in the Latin, we have "*tela*," a weapon.

Now, we are expressly told, and history proves it, that, in the early period of Rome, Greek words were much used in Italy, many Grecian colonies having settled there. Of course, when the seat of empire was removed to Byzantium, by increased intercourse they again came in contact.

The word, then, of which teilor is no doubt a corruption, would give to the Roman the idea of the "weapon man," or the man armed with a drawn sword. To the Greek it would signify "the man or guardian, who admitted to the mysteries," and prescription awards to him, even at the present day, a certain position of rank and dignity.

I do not know that any nearer approach can be made to the origin of the word. It is, however, on facts like this that history is compelled to repose itself in many far more important discussions.

In looking again further into its Latin derivation, and it is a favorite word with the Romans—*e. g.*, *Tutela*, *Tutelarius*, *Tutelaris*. So that by simply dropping the middle syllable—a practice common enough (as half our modern and lectunical languages are formed of clipped Latin or Greek)—it forms *Tular*, almost, or quite identical with our own, especially as *u* and *y* are really the same letter.

Pliny used this word in much the same sense as Freemasons do: "He that has the custody or guardianship of goods in temples or public institutions."

Plautus, again, in one of his satirical plays or comedies, says: *Ecquis hinc janua, 'tutelam' gerit?* literally, "What tyler guards our gate?"

Ovid says: "*Templi, 'tutelæ' fuere.*" They became the guardians or tylers of the temple. "*Dii Tutelares*, or Teilor gods, gods protectors of a town." In all these cases we have an original word or root common to all, and from which the word "tyler" may have been, and undoubtedly was, derived.

Who that has made a pilgrimage to the Eternal City (not being a hot-haste, flitting devotee of Murray or Cook), has not been struck with the statues of Castor and Pollux, standing armed and tyler like, at the foot of the steps leading to the Capitol, where they still guard the entrance as its tutelary deities, its "Tyler gods," in memory of the undying tradition of that place, and fane, as Macauly hath it—

"Where dwelt the great Twin Brethren
Who fought so well for Rome."

Lon. Freemason.

NOMINATION OF CANDIDATES FOR OFFICE.

Our reason for being opposed to open nominations for office in Lodges are, first, that the usage handed down to us from preceding generations has always been to conduct the elections without making such nomination. We believe in standing on the old ways as one of the means of perpetuating the institution, for if we allow changes to creep in one by one, it will not require the gift of prophesy to foretell the period when Masonry, as we now know it, will have ceased to exist. Secondly, the old charges on which all our law is based, declare that preferment among Masons is grounded on real worth and personal merit only, hence, if the brethren desire to confer the honors at their disposal on those who have these qualifications, they can easily ascertain among themselves whom they prefer without the process of making an open nomination. Third, the spirit and forms of Masonry as conducted in a regular and well governed Lodge, revolt at putting any of our processes on a par with the ordinary associations of men. In such a Lodge abundant opportunities are afforded to become acquainted with the conduct, skill and capcaity of all the brethren, and to select, as by intuition those who should be honored with the several offices. Fourth, it is always customary to allow a short recess previous to opening the polls, during which the brethren have ample opportunity of comparing notes and making up their minds.—*Ex.*

MASONIC LOCUSTS IN VERMONT.

The following official notice in regard to the pollution of the jurisdiction of Vermont by persons, who, disregarding a solemn covenant, traverse the State for the purpose of peddling their infamous wares in the shape of so-called *Pnemonics* (*a la* Morris of old), is published by request herewith.

We sincerely hope, says Bro. Tisdall, that the Craft in Vermont will take due heed, and when they are approached by one of these dealers in so-called Mnemonics, apply the bastinado to him, should they demur as to cropping his ears off:

GRAND LODGE OF VERMONT,
GRAND SECRETARY'S OFFICE,
RUTLAND, VT., Feb. 3, 1872.

Whereas, information has reached the Grand Master, that two individuals representing themselves to be Masons are travelling through this jurisdiction selling a work which they claim was prepared for the use and benefit of the Craft, printed in characters and letters with a key thereto in the form and manner of the so-called Mnemonics, and also claim that it was prepared expressly for use in Vermont, and by consent and sanction of the Grand Lodge of this State.

The Grand Lodge of Vermont has never authorized or sanctioned any such work. It is a fraud, and their claims are false. All Lodges and brethren are warned against the purchase of this book or fellowship with its agents.

Should they appear again within the jurisdiction of any Lodge within this State and prove themselves to be Masons, the Master of such Lodge is advised to put them on trial and deal with them in such manner as to expel them from Masonry.

Any Master or brother who has seen these men or their book at any time, will please give to the Grand Secretary notice by early mail. By order of Grand Master.

HENRY CLARK,
Grand Sec'y.

THE PRIME OBJECT OF MASONRY.

M. E. Comp. English, in his address as G. H. Priest, to the Grand Chapter of Arkansas, made the following remarks, which we extract, as being peculiarly expressive:

"The prime object of all Masonry is Fraternity—of which Relief is a sequence. Obligations of Fraternity unless assumed in reference to a Supreme Being, and a life to come, are regarded by us as worthless. We hold to be faithless the vows of a man, however solemnly taken, who disbelieves in God and regards himself as a soulless body of clay, which is to crumble to its native dust in the grave, and never live again.

"A man who, according to his own conceptions, has been fashioned by chemical combination, and vitalized by electricity, and whose elements, when dissolved, are to have no future life except such as chance may happen to give them in organizing the body of a dog, a tree or a buzzard, is not fit to help form that living arch under which we whisper that sacred name of Him who formed us of clay, but made *us men*.

Miscellanea.

Death of Bro. William P. Fowle.

It is with deep sorrow, rendered the more deep by a long and intimate personal friendship, that we record the death of this estimable brother—an event as un-looked for as it was sudden, and which has taken from us, and from a large circle of attached friends, a genial, social and respected companion. He died on Wednesday morning, Feb. 28, of an affection of the heart, hastened on to its fatal termination by an attack of pleurisy, at a moment when his family and friends were rejoicing in the prospect of his immediate recovery. But a Higher Power had ordered it otherwise.

Our Brother was the senior partner in the firm of Fowle, Torrey & Co., and was extensively and favorably known in the business community of this city, as an honest and reliable merchant. The house to which he was attached was the oldest and one of the most extensive carpet establishments among us, having been in existence more than a third of a century, occupying the same locality. He was a man of generous impulses, of great amiability of character, a courteous and obliging neighbor, upright in all his transactions and true in his friendships.

He was a member of Lafayette Lodge, Boston Highlands, and was buried at Forest Hills, from his residence in that section of the city, on Friday, March 1st. His funeral was attended by a large concourse of sympathizing friends, including a delegation from the Lodge of which he was a member. He leaves a widow and seven children, four of whom are quite young.

A Handsome Present.

WINSLOW LEWIS LODGE of this city has recently presented to BLANEY LODGE of Chicago (which lost all its regalia by fire), a rich and elegant outfit, consisting of an entire set of heavy silver Jewels, manufactured by Messrs. Guild & Delano of this city, in their best style of workmanship, together with the necessary working tools, also of solid silver, richly chased, and rods for the Deacons and Stewards of corresponding style; an entire set of rich blue velvet embroidered Collars, and a large folio high cost Bible—the whole making one of the most complete outfits for a Lodge ever manufactured in this country. This Lodge had previously contributed in a very liberal manner to the sufferers by the recent fire. Such acts of liberality are a beautiful illustration of the kindly and fraternal sympathies which bind our fraternity together in a common bond of friendship.

Peter's Musical Monthly,

For February, comes to us laden as usual with sweet music. This Magazine is one of the most popular works of the kind in the country. Its contents are suited to all tastes and to all performers. Simple, brilliant pieces for young scholars, more difficult, classical ones for those more advanced. Also songs, with piano accompaniments, for one, two, and more voices. Each number vies with its predecessor for excellence, and we consider this Monthly our most welcome guest.

Price $3.00 per annum. Address J. L. Peters, 599 Broadway, N. Y.

The Last Kick.

We found the following in a lay paper:

"What would be a Last Will and Testament if the testator were not at liberty to put into it his favorite notions? At North Amherst, Mass., the late Alvin Barnard gave the Baptist Church $1,000, on the sole condition that it should never settle a pastor who was a Free and Accepted Mason. No Reverend Entered Apprentice, nor Mark Master, nor Royal Archer must preach to that Church, should it accept the thousand dollars. In short, the corporation must solemnly pledge itself, upon taking the money, to remain Anti-Masonic forever. What astonishes us is that Mr. Barnard did not make it another condition that the Church should admit no members of the Fraternity. However, it was his own money, and perhaps he had a right to dispose of it as he pleased."

Well, as a Mason, we will return this narrow-minded bigot good for evil, and wish him a happier residence at the other side of Jordan than he had here.

Harpers' Monthly for March

Presents to us the following interesting table of contents, more than half the articles being fully illustrated. "The United States Treasury Department;" "The Message," a poem; "Northern Bolivia and its Amazon outlet; Naval Architecture, Past and Present; To-morrow," a poem; "The City of the Little Monk"; "The Wines of Syria; A Good Investment; Negro Life in Jamaica: A case of vitrification; The Roman Capitol; Gottried's Success; The Golden Lion of Grandpere; A Japanese Statesman at Home; Star and Candle; Sonnet, by Saxe; The Old Ottoman and the Young Turk; Editor's easy chair; Editor's Literary, Scientific and Historical Record, and Editor's Drawer."

This Magazine is too well and widely known to need any lengthy eulogium. It is sufficient to say that it is one of the finest monthlies extant. The articles are of a high tone—instructive and entertaining. Published by Harper and Brothers, Franklin Square, New York. Price $4.00 per annum. For sale at A. Williams & Co. Old Corner Bookstore, Washington St.

Manitoba

Is as yet the unfamiliar name of a new Masonic Canadian Province, comprising the vast territory formerly under the rule of the Hudson's Bay Company, and which, until quite recently, was nothing but a "happy hunting-ground" for trappers and other agents of that Company. It has however rapidly increased in population, and bids fair in a few years, to take its place among the more important Provinces in the Dominion. Masonry has of course gone into it with the ingress of progress and civilization. A flourishing Lodge exists at Winnipeg, another at Lower Fort Garry, and another at North Pembina, and perhaps others at other points. They are under the care of a Deputy District Grand Master, and are reported to be in good condition.

FOR SALE.—Volumes 3, 4, 5, 6, 7, 8, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30. Some of these volumes are bound, and others unbound, but all in good condition, and the owner would prefer to sell them together, most of them being out of print, and exceedingly rare. They would be a rare addition to any Masonic library.

FLOWERS.—Messrs. Briggs & Brother of Rochester, New York, have politely favored us with a copy of their annual Catalogue of Flower and Vegetable Bulbs and Plants, elaborately and beautifully illustrated by finely colored and fac-simile representations in great variety of garden flowers and vegetable productions. It is the most beautiful thing of the kind our eye has ever fallen upon. To the lover of choice flowers and cultivator of garden vegetables it is of great value. Persons in want of choice and reliable seeds of either, or a copy of the catalogue, can be accommodated by addressing the proprietors as above.

THE ANCIENT TEMPLARS.—The English gentry alone were formerly Knights Templars, and until the reign of Henry VIII. only English gentlemen of four quarters were admissible into the Order of Malta or of St. John of Jerusalem. Bating the four quarters, a revival of the rule might not be a bad operation under the reign of Ulysses the First.

CENSURABLE.—We learn from the *Masonic Mirror*, San Francisco, that the late anniversary of St. John the Evangelist, was celebrated in that city by clandestine Lodges there, and that the orator of the occasion, was a "Past Grand Orator of the Grand Lodge of California." We regret to see that this irregularity is approved by the *Mirror*, probably through a misapprehension of the true relations which the celebrating Lodges hold to the Masonic fraternity of the country.

MASONIC BALL:—The Worcester County Commandery entertained their ladies and friends by a grand Masonic Ball at Worcester, on the 28th of February. It is said to have been "the most brilliant affair of the kind ever given in that city." Delegates were present from Boston, Springfield, Fitchburg, Clinton, Providence and other places.

DELINQUENTS.—We have on our books a large number of subscribers who either think we can afford to *give* away the Magazine, or mean to cheat us out of our just dues. For the second time this year, we have sent out *duns*. If answers to these are not received in *three months* time, we shall feel justified in publishing the names of the delinquents and the amount of their indebtedness, in the pages of this Magazine. If that plan is not successful, more stringent measures will have to be taken. We have reminded, *asked*, *begged*, and *scolded*, and now we are going to *push* matters. The delinquincies of which we complain, are for arrearages due us when the Messrs. Locke & Co. assumed the publication of the Magazine, and are against subscribers whose accounts are from *five* to *ten* years standing.

SCRIBNER'S MONTHLY for March is an interesting number. For artistic excellence Scribner's Magazine is unsurpassed. A great variety is secured in its contents. Each number contains short and serial stories from popular writers: finely illustrated articles of Travel; timely articles upon important current topics; lighter papers upon an infinite variety of subjects; Poems from our most brilliant writers; and in addition to these several editorial departments. In the present number we find the following articles, with many others we have not the space to mention:—"The Chesapeake Peninsula, illustrated; The Heart of Arabia, illustrated; the conclusion of Wilfred Cumbermede, by George Macdonald; The False Claim of Mormonism; The Skippers Hermit, a poem; The serial story At His Gates, by Mrs Oliphant; etc." Published by Scribner & Co. 654 Broadway, N. Y. Price $4.00 per annum. For sale by A. Williams & Co. Old Corner Bookstore. Wash. St.

DAMASCUS COMMANDERY, No. 5, of Keokuk, Iowa, celebrated its 7th Anniversary, by a Ball and Banquet on the 8th of February. We acknowledge the receipt of a very rich and beautiful card and note of Invitation, and appropriate Badge, for which we return our thanks to the committee of arrangements, and our regrets at not being able to avail ourselves of their politeness.

THE MASONIC TEMPLE at Philadelphia will cost a million of dollars, and the roof will probably be put on in a few weeks. The progress of the new Temple in New York, is greatly embarrassed for the want of funds.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXXI.] APRIL 1, 1872. [NO. 6.

CAUTION AGAINST IMPOSTORS.

It is not perhaps surprising, nor hardly more than what might reasonably have been expected, that the unprecedented numerical increase and popularity of our Institution should have been met by a corresponding increase of impostors, mainly consisting of persons who, from their moral unfitness, failing to gain admission through the ordinary and lawful channels, have, in a spirit of revenge, or other unworthy motive, resorted to base and dishonorable means to accomplish their purpose. And this class of impostors is everywhere, throughout the country, much more numerous, and, by their cunning and adroitness in deceiving young and inexperienced brethren, far more dangerous, than our readers probably have any adequate conception of. They are found either permanently located and carrying on their nefarious business in a manner sufficiently systematic to impart a show of authority to their proceedings; or, else, wandering about the country as itinerant lecturers and teachers, having their pockets and valises filled with cunningly devised "Mnemonics," and other worthless and spurious publications, purporting to be Masonic. Thus prepared and furnished, their impudence and dishonesty rarely fail to ensure them a degree of success sufficient to sustain them in their vagabond life; frequently at the expense of the young and unsuspecting, but more frequently at the cost of persons as worthless and dishonest as themselves.

An illustration of the method of proceeding adopted by the first class of these impostors, is to be found in the city of Detroit, in Michigan, where a person of the name of Czar Jones — a P. G. H. P., and at one time an active and useful Mason, but whom the proper Masonic authorities of Michigan felt themselves called upon two or three years since to expel from the Order for unworthiness—having succeeded in making a sufficient number of spurious Masons to constitute three Lodges in that city, has recently organized them into an independent Grand Lodge (himself holding the office of Grand Master), and is running it in opposition to the lawful Grand Lodge, and sending out itinerant emissaries, so made, all over the Western States. This is one of the boldest and most dangerous impostures, because of the ability and expertness of its originator, that has ever been attempted upon the Institution in this country, and demands the most careful and rigid scrutiny of the Lodges in the admission of strangers.

The next in order and perhaps in importance of these illegal organizations, are the three German Lodges (two of which are located in New York and one in New Jersey), holding under the authority of the Grand Lodge of Hamburg. Although these Lodges may be, and probably are, composed of a higher and better class of citizens than the Michigan Lodges referred to, their members are, by the jurisdictional laws of this country, equally inhibited from admission to our Lodges as visitors, or recognition as Masons. Their intrusion among us was in direct violation of the rights and prerogatives of the Grand Lodges of New York and New Jersey, and in defiance of the earnest protest of every Grand Lodge in the country. The Lodges so established are Pythagoras No. 1, at Brooklyn; Franklin No. 2, New York City; and Zeton zum Licht No. 3, at Hoboken, New Jersey. Our Lodges will be careful to discriminate between Pythagoras Lodge at Brooklyn, and the Lodge of the same name in the city of New York, the latter being one of great respectability and in good standing. All correspondence and intercourse between the fraternity of this country and the Grand Lodge of Hamburg, has been suspended, and all visitors bringing certificates or hailing from the latter Body, will therefore be rejected.

The second class of impostors, being itinerant in their character, cannot be so well defined. They however exist in many of the States, and are bold and active in their impositions. They are found perhaps most numerously in the Western States and in the cities on the Atlantic coast, but practice their roguery among the Lodges in the interior, where they are less likely to be detected. They usually assume the character of Masonic peddlers or beggars, and are prepared to make Masons as they can find pliable or refuse material to make them of. As an illustration of this class, we give the following timely circular issued by the Grand Master of the Grand Lodge of this Commonwealth, to which we invite the special attention of our own Lodges:

GRAND LODGE OF MASSACHUSETTS.

Grand Master's Office,
Boston, Feb. 8, 1872.

To the Worshipful Masters of the Lodges throughout our Jurisdiction:

Whereas it has been reported to us that in several instances Lodges in this jurisdiction have been visited by persons not members of the Fraternity, it is hereby ordered that no one be admitted into any of our Lodges who is not known to be a Mason in good and regular standing, unless he is vouched for by some well known Brother, or produces the Certificate of some Grand Lodge, and passes a strict examination.

Masters of Lodges are enjoined to enforce this regulation stringently, and to caution the Brethren that in order to vouch for any one it is necessary to have sat in a Lodge with him, and to be able to tell the Degree upon which the Lodge was working at the time.

As an additional safeguard it is recommended that each Lodge keep a Visitor's Book and require every visitor to register his name before entering the Lodge. You are specially cautioned not to admit the following named spurious Masons, to wit:

John H. Bean, who resides at 93 Leverett Street, Boston; George Downes and Asa Smith, both of whom are employed in a provision store No. 66 Leverett Street, Boston. The first named impostor pretends to communicate the Degrees in Freemasonry to any one who will pay him a small sum of money. The other two have received their information from him. Too great care cannot be exercised to shut out such pretenders.

Very truly and fraternally yours,
SERENO D. NICKERSON,
Grand Master.

The John H. Bean referred to by Grand Master Nickerson in the above circular, is described in a similiar circular issued by Grand Master Holbrook of New Hampshire, on the 29th of February last, in the following terms:

He "professes to have made it his home at Gilmanton. He has since resided in Minnesota. He pretends that he was made a Mason in Winona Lodge, No. 18, of Winona, Minn. The Master of that Lodge says that Bean has never seen the inside of that Lodge, and in his belief, the inside of no other Lodge in that State. Four or five years since, he resided about thirty miles from Winona, and was universally regarded as a sneak.

He travelled extensively about the State, teaching what he called the

> Masonic degrees to any one who would pay him from five to twenty dollars. In this way he succeeded in finding many dupes. He has since been operating in the same manner in Massachusetts, and having been frightened away from his field there, there is reason to believe that he has made his arrangements to attempt the same tricks in this State.
>
> "This fellow is about five feet eight or ten inches in height, of sallow complexion and long face, wears spectacles, and his right eye is damaged in some way, so that apparently he cannot raise the lid, and generally he is a mean looking individual."

The M. W. Bro. Metcalf, when Grand Master of the Grand Lodge of Michigan, adopted a method of detecting and getting rid of impostors, which commends itself to our mind. He says—

> "While Master of a Lodge, it was my custom to inform all applicants for assistance that I would telegraph the W. M. of the Lodge to which they claimed to belong, and if they were properly indorsed by him, I would render them all the assistance required. In the majority of instances the substance of their reply has been—"I had rather go to the poor house than suffer such a mortification." Thus far the poor-house of my county has never had the honor of entertaining one of these individuals; on the contrary, they have usually managed to get out of town on their own resources, and I have always noticed *they didn't go on foot.*"

It is unquestionable true, that these impostors receive great facility in gaining admission into the Lodges, from the looseness and irregularity of the required examinations. Grand Master Nickerson states the law applicable in such cases as concisely and clearly as the English language admits of, when he says, "*that in order to vouch for any one it is necessary to have sat in a Lodge with him.*" The oldest regulation we have on the subject (1724) is that—"No visitor, however well skilled in Masonry, shall be admitted into a Lodge, unless he is personally known to or well vouched and recommended by one *of that Lodge* present." This rule has been interpreted almost without exception by the Grand Lodges of this country to the effect that—"No visitor can be permitted to take his seat in a Lodge, on the strength of being avouched for by a brother, *unless that brother has sat in a Lodge with him*; otherwise he must be regularly examined *by a committee of the Lodge.*" A rigid compliance with this rule would go very far to protect the Lodges against imposition, and the Master of every Lodge should realize the importance of enforcing it. Private examinations, by an individual brother, are not always reliable, and should not therefore be received.

PROGRESS OF MASONRY IN JAPAN AND CHINA,

"Westward the course of Empire takes its way—
The four first acts already past,
A fifth shall close the drama with the day—
Time's noblest offspring is the last!"

Little more than a century has past since Bishop Berkeley penned these prophetic lines, doubtless with but a very faint expectation that they would ever,—or not till after the lapse of long ages,—be realized, even in a moderate degree, in this, the then "Western World" of his affections and desires. Could he return for a while to life from his honored old world resting-place, what a startling, wondrous change would he behold, and what a fulfilment, beyond the scope of the most far-seeing prevision, of the anticipations which were rather the offspring of his warm love for America, than of his intellectual calculation.

The good Bishop and great philosopher, whose memory is so warmly cherished in that quaint New England town, which even yet, amidst all the splendor and gaiety of our most noted watering place, fondly clings to many memorials of the olden time, and directs each stranger's eye, with an honest pride, to the crown-topped steeple of the old church, and the old pulpit in which Berkeley preached, and the old Organ, "the gift (as the inscription still reads,) "of Dr. Berkeley, Lord Bishop of Cloyne"—died in 1753—not quite 120 years ago!

As the eye of memory glances back over that period, so short if reckoned by years alone, what a bewildering multitude and mass of changes, discoveries, momentous facts, come crowding in dense array upon its gaze! *Then*, it still wanted seven years of the time, when the infatuated monarch, whose obstinacy, abetted and encouraged by the evil counsels of an equally perverse ministry, was destined, not only to separate the American colonies from the mother country, but to alienate by harsh words and harsher acts, the affection of the children from their once loved and honored parent. The American war of Independence may justly be regarded as the inauguration of the greatest, grandest and most wonderful event of all the centuries of history. And even if we pass over all the remarkable events in politics and in science, which closely succeeded one another in the earlier and longer portion of the period, and come down to a time still fresh in the memory of the present generation, what a strange transformation do we witness from the men and things of Bishop Berkeley's days! The whole may briefly be summed up in this—"Empire," in its loftiest, best, and broadest sense, *has* come "Westward," and made the West her favored home and abiding place, and the cry of "Westward Ho!" still bravely sustained, now means chiefly what the Bishop then would have called the East. America, threatened for a time with dismemberment and ruin by the Civil War, has, by the final issue of that war, been raised to the very pinnacle of power among the nations of the world, and by means of her vast railroads and her ports on the Pacific, is establishing a connection with, and influence over, the vast and populous realms of Japan and China, which must inevitably be fraught with the most important consequences to the progress and civilization, not only of those nations, but of the great family of man. The significant act of the Japanese government, in recently sending a body of teachers to be thoroughly instructed in our language, as well as in its science and literature, warrants the belief that our sons, if not ourselves, may hear our good old Anglo-Saxon—Anglo-American language, spoken freely by the nations of Yeddo and Yokohama! and with our language must necessarily enter in our science, our arts, and all that pertains to our higher civilization. The great Powers of Europe still, as ever of old, seek, by diplomatic intrigue and sanguinary war, to extend their dominion over other and weaker nations: but Republican America has before her a nobler task and loftier path of ambition, and is marching along it with steady, but rapid strides. No pressure of danger nor power of arms, but simply admiration of our institutions and our progress, has led the Japanese to seek a closer acquaintance with us, with a view to remodelling, not alone their laws and customs, but their very language, after the pattern of America. The intimate and widely extended connection between North Western America and North Eastern Asia is in fact now only a matter of a little time—it is already accepted by all thoughtful persons on both sides of the Atlantic as "an accomplished fact," only awaiting fuller development.

Such being the case, we feel it incumbent on us to see to it that Masonry—than which no higher or purer institution is connected with Christian civilization—does not lag behind in the march of "the grand army" of republican enlightenment Eastward from the West. The readers of this Magazine need not to be reminded, that we have been careful to give them from time to time all the authentic information we could obtain respecting Masonic events and history in other parts of the world; nor, while we have felt compelled to dissent from the

too sanguine ideas and statements of writers, whom we thought too ready to identify every foreign mystery with Masonry, have we ever failed to seek and publish Masonic facts and incidents transpiring in India, China, and Japan.

For many reasons, the last named country is, for the present, the most deserving of our interest in the East, and especially because the enterprising, progressive and intelligent spirit exhibited by its people justifies the belief, that it will be the first to welcome, on a wide national scale, the Masonic Institution, as the necessary and essential complement of Christain civilization.

Now, to guard against misunderstanding, let us premise—what indeed our Brethren will understand—that a spirit of international rivalry is as foreign to the genius of Masonry, as is the spirit of Propagandism. It is no less adverse to our principles to invite or urge men, either of foreign nations or of our own, to join our ranks, than it is to advocate or encourage any jealous rivalry between the Masonic bodies of Europe and America. But, as regards the latter point, a frank, friendly, and generous rivalry, guided and governed most strictly by a constant reference to the fundamental old Landmark of Brotherly Love, is so far from being a violation of our principles, as to be on the contrary, a duty, which the Brethren at large will, properly and naturally, expect to be faithfully and energetically performed.

The more intimate connection which is already beginning to be formed between this country and China and Japan, has already led to those countries many, not alone of our fellow countrymen, but of *our own Brethren*, and the number of these is sure henceforth to increase with a vastly accelerated speed, and in a greatly multiplied ratio. Brethren thus led to reside for a series of years in those far distant lands, naturally feel an earnest desire to have Lodges formed directly under the Rite and Jurisdiction of their own beloved home, and it is within our knowledge that many such Brethren, not only in the countries named, but in others also, strongly entertain this desire; and, while gratefully availing themselves of the courtesies of existing Lodges, still feel deeply the want of the more *homelike* association and hospitality, to which they have been accustomed in their own country. This want, it seems to us, ought to be supplied—this just and natural longing, to be satisfied—by prompt and efficient action on our own part.

All other great bodies, religious, political, literary and commercial, are already affording practical proof of their appreciation of the wide and valuable field of operations which is opening itself for their occupation in those hitherto unenlightened and jealously exclusive lands; and it certainly would ill become our Order, at such a time, to stand idly by, and leave our Brethren there dependent, for the consolation and cheering support of Masonry, mainly or entirely upon foreign Lodges. To such Lodges, already established there, or any others that may hereafter be established, it is equally a duty and a happiness to bid them heartily "God speed." But even the desire of promoting continued or increased amity and Brotherhood between America and Europe, should be a powerful, additional incentive to our affording all due encouragement to the dissemination of Masonic principles and to answering the call for Lodges of pure American organization, wherever the same can be done without violation of the jurisdiction or rights of others.

To look at the question in another light, it is with no invidious or unfraternal spirit we remark, that the Ritual of American Masonry has been with some few and unimportant exceptions, kept more free from unwise innovations and dangerous doctrines, than that of most European countries. We, of the new world, have in the main, been more faithful to the "old Landmarks," during these latter years, than some of those from whom those "Landmarks" originally came to us. In some, especially on the continent of Europe, Masonry has, at times, most unfortunately, no less than undutifully, allowed itself to become entangled with political intrigue, while, in a yet greater number of instances, a spirit of scepticism—we might almost say of Godlessness—has been making most determined efforts to overthrow what we hold to be the very groundwork and support of all true Masonry—the acknowledgment of profound reverence for, and dependence on, the Supreme Architect of the Universe, and a hearty, loving recognition of Him, who, while on earth, afforded the first, greatest and only perfect example of the pure embodiment of Masonic Practice.

In our next we shall return to the subject and examine the present position, both of Masonry and of other secret societies, in China and Japan.

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1. *Hele*, to cover or hide; that is, never to permit certain things to be seen.

2. *Conceal*, to be so cautious in our words that even the most astute or quick-witted stranger shall never be able to discern or discover what is not proper to be made known.

3. *Never reveal*, to abstain from making known, in any way, what is entrusted to us as Masons.

CORINTHIAN LODGE.

DEDICATION OF NEW HALL—ADDRESS BY R. W. BRO. W. W. WHEILDON—PRESENTATION OF WORKING TOOLS—BANQUET.

Corinthian Lodge of Concord, one of the oldest Lodges in this State, after more than half a century in their old hall, have just obtained a new suit of rooms, with a very spacious and handsome hall, for their future use. Thursday, 29th day of February, was selected for the dedication, and on that day at half-past five o'clock, the Grand Officers of the Grand Lodge left Boston by the Fitchburg Railroad for Concord. They were met at the depot in that town by a committee from Corinthian Lodge, with carriages, and after a short stop at the residence of a past officer of the Grand Lodge, were conveyed directly to the hall, in the business centre of the village.

PRESENTATION.

The dedicatory services were to be public, and previously to the entrance of the Lodge, the ladies had taken possession of the hall, and decorated it with bouquets of flowers, filling it with their sweet fragrance. Just before the entrance of the Grand Lodge, Mrs. William H. Brown, daughter of the Master of Corinthian Lodge, arose and addressed the W. M. in a neat and appropriate manner, and in behalf of the ladies of the members, presented to the Lodge an elegant set of Working Tools, the cost of which was about one hundred dollars. Owing to a pressure for time, a brief response to the address of the young lady was made by the W. M. Bro. W. F. Hurd, in which he returned the thanks of the Lodge for the timely and appropriate present, and hoped the ladies would never have occasion to regret the confidence which had been expressed in their name, in the character and usefulness of the institution.

DEDICATORY EXERCISES.

The Grand Lodge now entered, and after the usual ceremonies of introduction, proceeded at once with the services as expressed in the ritual.

The members of the Grand Lodge present were Grand Master Nickerson; Past Grand Masters Winslow Lewis, John T. Heard and W. D. Coolidge; Deputy Grand Master Percival L. Everett; Senior Grand Warden, Charles Kimball; Junior Grand Warden Tracy P. Cheever; Grand Treasurer John McClellan; Recording Grand Secretary, pro tem. Wm. T. Grammer; Corresponding Grand Secretary Charles W. Moore; District Deputy Grand Master Charles A. Welch; Grand Marshal William H. Chessman; Grand Tyler Fred. A. Pierce. Prayer was offered by Bro. Titus, who officiated as Grand Chaplain for the occasion.

The dedicatory exercises were in the customary form, including a brief address by the architect in surrendering the working tools, examination of the apartments, prayer, reading of the Scriptures, dedication, and pouring out of the corn, wine and oil, with the recitations and grand honors—the whole interspersed with appropriate music and singing by a select choir of ladies and gentlemen. All the exercises were impressive and peculiar and very much interested all who were present. They were performed with promptitude and according to the ancient usages of the craft on similar occasions.

BRO. WHEILDON'S ADDRESS.

At the conclusion of the ceremonies of dedication, an address upon the subject of Masonry and Masonic history, with some special references to the organization and history of Corinthian Lodge, was delivered by R. W. Bro. Wm. W. Wheildon, occupying some three quarters of an hour in the delivery. In his exordium, in behalf of Corinthian Lodge, he thanked the Grand Master and the members of the Grand Lodge for their presence and the manner in which they had performed the services of the evening in the dedication of the hall to Freemasonry, to Virtue and to Universal Benevolence. He referred to the Charter of Corinthian Lodge, which was issued in 1797, and bore the signatures of Paul Revere, Isaiah Thomas and John Soley; its first meeting in the Grand Jury room of the County Court House, and of its first master, Bro. Isaac Hurd, Grandfather of the present Master of the Lodge. He spoke emphatically of the antiquity of the Institution, and its claims to respect on that score alone, and said if there was nothing to be found in Masonry itself to justify its continuance, its past age and preservation was an evidence at least of the countenance and favor of the great Grand Master of the Universe. But Masons do not rest the character of their institution upon its antiquity, nor yet upon the distinguished names of its patrons and supporters in the past ages and modern history of the order. Masonry is a Christian brotherhood, and in its "universal benevolence" has no compeer among human institutions. A mere Mason is not Masonry any more than a mere Christian man is Christianity: the better mason the better man, or man and mason, a brother.

He spoke of the Great Light in Masonry, to be found on the altar of every Masonic Lodge in the Christian world, the open Bible, as containing the law and the lessons of the fraternity, and referred to its presence at the earliest Masonic gatherings on the Continent, its constant use through the revolutionary war, where Masons were to be found, and the reverence always and everywhere paid to it by Masonic Lodges.

Having thus, as he believed, established the claims of the Masonic institution to respectability and respect, however unnecessary to the members of the order, he thought they were justified in desiring more suitable and commodious apartments for the holding of their meetings than those they had occupied for more than a half century. He congratulated the members of Corinthian Lodge upon their position and prosperity, which enabled them to secure such admirable rooms for their use, and was glad to know that these had been furnished by the enterprise and public spirit of one of their own members, Past Master James Garty, who had shown himself not less skilful in operative than he was in speculative Masonry.

Bro. Wheildon then again returned the thanks of the Lodge to the Grand Master and his suite, and trusted that Corinthian Lodge, which for three quarters of a century had been able, amid all the vicissitudes of the times, to maintain its character and preserve its charter, would still prosper and never fail to manifest its respect for and interest in the Most Worshipful Grand Lodge of the Commonwealth.

We have thus given a very incomplete and imperfect sketch of this able address by Bro. Wheildon, which was listened to with marked attention by the audience and the Grand Officers.

THE BANQUET.

At nine o'clock, at the conclusion of the exercises in the hall, the members of Corinthian Lodge and their guests of the Grand Lodge, and ladies and gentlemen, repaired to the banquet hall. W. M. HURD presided at the tables, assisted by Bros. EDWARD C. DAMON and HENRY F. SMITH, Senior and Junior Wardens. The tables were bountifully and elegantly spread and decorated with bouquets of choice flowers. After the generous entertainment had been fully partaken of, the company was called to order by W. M. Hurd, who in a few complimentary words, introduced M. W. Grand Master NICKERSON, who briefly expressed his interest in the occasion and in the continued prosperity of one of the oldest lodges in the State. There were present by his invitation in his suite, three of the Past Grand Masters of the Grand Lodge, and a fourth, who had been invited, found himself unable to be present. He then referred to some interesting points in Masonic history and spoke of the patriotic and Masonic services of Paul Revere and Joseph Warren, and complimented the speaker upon the interesting address delivered by him. We regret that we are unable to give a more complete sketch of the appropriate and excellent remarks of the Grand Master.

Past Grand Master Coolidge was next introduced and made an excellent speech concerning Masonry and the deprivations of the brotherhood in the necessary absence of the ladies from the ordinary meetings. His remarks were well received by the fraternity and especially by the ladies, who sympathized with the sufferings of the speaker and the brotherhood!

It was deeply regretted by the company present that time was not at command in which to hear remarks from Brothers Lewis, Heard, Moore, District Deputy Welch, and several others who were present and whom the company were so anxious to hear; but these gentlemen having other engagements felt compelled to return to Boston by the special train at a quarter before ten o'clock, which they accomplished. The Grand Master and all the members of his suite expressed themselves highly pleased and gratified with their visit and the exercises of the evening. Of the recent Grand Masters, one only, we believe, previous to this occasion, has ever while in office, visited Corinthian Lodge, and that was Past Grand Master John T. Heard, in 1857.

COM.

RECOLLECTIONS OF ANTI-MASONRY.

William Wirt was nominated as an anti-Masonic candidate for President of the United States against Andrew Jackson.

John Quincy Adams was an anti-Masonic candidate for Governor of Massachusetts in 1833, and was defeated.

Vermont, in 1831, elected its Governor, Council and a majority of the members of the Legislature as anti-Masons. That same year the Legislature of Vermont revoked all the Charters of incorporation of the Masonic Lodges, and affixed a penalty to any person who should administer Masonic obligations, and declared all such null and void. Rhode Island and Pennsylvania enacted similiar laws.

POPISH MALEDICTIONS.

The N. Y. Independent of 29th February says—"Should there be any survivors of the old Anti-masonic Party, they will be pleased with the following extract from the *Vaterland* of Munich, organ of the ultramontane Infallibilist party of Bavaria. It is from an obituary of Privy-councillor Donnigres, who died at Rome, Jan'y 5, but who seems to have derived no absolution from his accidental demise on holy ground:

> "We need not say that Donnigres was a chief among Freemasons. As we believe in divine justice, and that nothing impure, and notably no Freemason, nor any thing of the kind, can enter Heaven, we are of opinion that the said Donnigres was indubitably carried off by the Devil. This being the case, we entirely approve of the Devil, and only wish he was a little more diligent in his business."

The editor of *Vaterlànd* adds in a note; "If any good people are displeased with this Pious aspiration, we are sorry for it. But, considering the little credit we have with the Devil, our wish will remain merely in the category of Pious aspirations."

There are so many noble souls, so many charming lights in this human pilgrimage, who have been summarily sent to the Devil by these Romish lick-spittles, like the "Vaterland" of Munich, that the congregation assembled there must loom up in the imagination of these profane mockers into amazing proportions. If wishes, anathemas, and the rest of it, could do it, what a sea of condemnation indeed have these Romish devotees been up to since that church has been running on earth! The Catholic church were prepared to send Gallileo to the Devil for discovering that the earth revolved around the sun, as it does. He saved himself by recanting. But as the play says, "Curses are like young chickens, and they will come home to roost." Verily these people have dealt more in curses than in blessings, and are now reaping a sorry harvest on their oldest fields. Some of their strongest men are turning "Old Catholics"; defiance is thrust in the teeth of "the church;" Germany has turned the Priests out of the Schools, and a temporal dominion, gotten by fraud a thousand years ago, slips away. The horrid animus in the mind of the writer in the quoted piece above, would suggest something grotesque, or pass as a mere figure of speech, if it did not really faithfully discover the will of a hierarchy, which in spite of the march of mind in this age, still lingers to meddle and make mischief in the political and social fabric of a respectable portion of Europe.

A proper ultramontanist cannot rest easy till he knows "who struck

Billy Patterson;" then, if that individual turns out to be anything but ultramontane, why he must go to the Devil! The masses of the Catholic communion sympathize not, we opine, in this style of denunciation. The age has outgrown caring for it; the thing is played out; the curse harms nobody, as it once did, in body and estate; but this malicious cursing is a sin against morality and good manners. In this instance, it is not particularly offensive because this last curse names a Freemason; hosts of better men than mere Masons have been anathematized by these Popish fellows. No, no, Freemasonry can stand it: but for the sake of public morals, let this trick of conjuring the Devil's aid, in default of ability to meet a man or a question, be abated.

Should this matter be elevated into another point of view, considering it in the light of its effect upon the progress of the Masonic institution, we should affirm that the more ultramontane persecution Freemasonry gets, the better it is for the Order. Many eminent worthies of the Romish denomination are Freemasons. They love the Order, they respect the opportunities which they find there, the pure morality, the unspeakable value of christian liberty pervading the atmosphere of the Lodge room, ay, the security of Masonic affiliation is healthful and attractive to a Romanist. The Pope with his advisers know this; their correspondence tell of the presence of the universal mystic tie all over the world, even in places where the gospel which the Romish church undertake to preach does not reach. This hierarchy knows that usual measures of suppression are impotent against Masonry. In countries near home, where the Pope bears most sway, "the faithful" pay no heed to commands touching Masonry. Thus the "Heathen rage," brandishing wrathful maledictions over the grave; a goal verily where the blessings or cursings of this world cease from troubling. Bossuet, the silver-tongued Romish divine, leaning over the pulpit at Versailles, pointed to the casket holding the remains of Louis XIV, and began his memorable funeral oration with these words —"Louis Capet! Louis Capet! Louis Capet! God is greater than kings." Contrast the reverent fervency, the sublime eloquence, the piety of this address, with a denunciation committing to the Devil one whose profligacy had arrested the world's attention. There is no measure of condemnation belonging to human lips to utter, which the memory of this Louis Capet does not deserve; but it did not lay in the heart of the great Bishop to pronounce a sentence which the Almighty Father has, in infinite wisdom, reserved unto Himself; — that judgment will prevail, regardless of any human condemnation, or of that human absolution which this Romish church venaly vouchsafed to the crowned debauchee.

The Devil has done a good deal of work for the Romish church. This satanic character has been constantly in harness, called on at will, and straightway set to do the bidding of this institution, for a long number of years. In fact, since the Popes came on the stage, to take a hand in human affairs, the Devil has been their trump card, and served a good turn; but there's been a new deal, and the Devil is not the trump card he used to be. In this present case of Privy councillor Donnigres, the Vaterland realizes its own impotency, and so does its damning a little deprecatingly; with some hesitation too, as to whether or not the Devil can be relied upon to scare anybody. Nevertheless, he is a convenient weapon, pleasing to the use of some quasi religious papers, and the Independent clearly enjoys the spectacle; but the spirit of anti-masonry don't want to be conjured: it prefers to have its memory even forgotten, and will not thank any one for giving it further association with the Devil. **Zed.**

THE POPULAR TASTE.

The following from the Memphis Masonic Jewel, is but a truthful commentary on the popular taste of the day. Vulgar jokes, witless anecdotes, and insipid love-tales, with a sprinkling of abusive personalities and sharp criticisms, will ensure success where, as in the case cited below, a profitable lecture, or other literary performance of real merit, would fail. Most people had rather be amused than instructed:

The Masonic Board of Relief of Memphis had engaged a distinguished literary gentleman of that city, to deliver a lecture for the benefit of its funds. Our contemporary says the lecture was interesting, eloquent and instructing, and was listened to by an audience of from one to two hundred persons; an audience that should have been thrice as large. We regret to say that the public, as well as the Masonic fraternity of Memphis, are not yet prepared to appreciate and properly patronize literary entertainments. Entertainments must partake of the curious, the light, the humorous or ridiculous, to be well attended. Could the Masonic Board of Relief have introduced to the public, in conjunction with the learned Rabbi, a clown or a few colored minstrels upon the stage, a full house would have rewarded the effort.

THE ENGLISH MASONIC CHARITIES.

We have often spoken in our pages of the great permanent Masonic Charities of which our English Brethren are so justly proud, and which are so honorable to them, and so pre-eminently display the practical benevolent workings of the Institution at large. One of these great charities, the "Royal Masonic Benevolent Institution," held its Annual Festival at the Freemasons' Tavern in London, on the 31st of January, the Rt. Hon. the Earl Percy, M. P., Provincial Grand Master of Northumberland, presiding. The attendance of Brethren on the occasion was large and influential. The particular purpose of this Fund is to assist and provide for the aged and helpless, or in other words poor and wornout Brethren, their widows and orphans, to whom it gives weekly allowances to be enjoyed at the house of the Fund at Croydon, or at their own residences. It has a considerable property at its command, sufficient to meet the ordinary expenses, but it mainly relies on the subscriptions taken at its annual festivals to meet the extraordinary ones. We have not space for a detailed account of the recent meeting at London, but the following extract from the speech of the Earl Percy, its chairman, will be read with interest by our readers:

Brethren, I am always glad to take part or to aid in any way that lies in my power the charities of Freemasonry—(cheers),--because I know that in the outside world there is a great deal of misconception as to the nature of Freemasonry; and I must confess that I am not altogether astonished that it should be so, because it is perfectly true that there is a great deal of pleasure and enjoyment in Freemasonry—that we have very convivial meetings, and also that, except in our Masonic Charities, it is not apparent to the world what good we do. You will not suspect me, brethren, of intending to say that there is no good which is not done in Freemasonry, which the world does not see; but what I say is, the world does not see it. Now it is perfectly true on the one hand, that we ought to do good whether the world sees it or not—nay more, our left hand should not know what our right hand doeth; and on the other hand, I might quote you a text against that, because we all know that you can prove anything by texts—there is a text which proves (I am saying it seriously), "So let your light shine before men that they may see your good works." Therefore, brethren, I am glad Freemasonry has large and extensive charities which can be seen by the world. I do not know of any body of men who take such good care of their members as Freemasons do from their cradles to their graves. I may say there is help for the deserving, if they choose to seek it. (Cheers.) At the present moment I have nothing to do with the cradle—(laughter),—but I have to advocate before you the

claims of our aged brethren. Now, I am perfectly well aware that there is a great deal to be said about the evil of helping those in their old age who might have provided for themselves in their youth; but it also strikes me that people forget that there are those who by accident or misfortune that cannot be foreseen are left in their old age destitute. We do help, through our Benevolent Fund, those who by sudden misfortune are impoverished and in distress, but who in youth are of such an age that they may recover themselves. But the charity which I now have to recommend to your notice helps those who are in the same position as those brethren, only they have arrived at an age which leaves no chance, humanly speaking, of their ever being able to do anything for themselves. Now, brethren, I do not think I need say more on that point, but I will place before you at once if you will allow me, very concisely, the state the Institution is in, and the claim it has on our notice. You are told it is a flourishing Institution, therefore that it does not want any subscription. I do not know that I should put it in that light, but I have often heard it said that flourishing institutions have not the same claims as those that are not flourishing. I doubt this assertion. Allow me to say, this Institution is flourishing, not because it has funds of its own which are not dependent on voluntary contributions, because without it has some funds of that description, I will show in one moment that it cannot depend alone on that source for success. At present, there are 110 old men who are supported by this Institution, and there are 74 widows of Freemasons. And I am sure that we shall not feel that we ought to help them the less than we have helped their husbands, because women require more assistance than men. There are 74 widows upon the funds of the Institution. Now, these persons get, men £26 a year—no very large annuity, allow me to say, although I believe it amply sufficient—and the widows £25. Now that comes to a very large sum in the whole year, and of that there is now supplied by permanent income from Grand Lodge and Grand Chapter funds and so forth, £2057; but the whole expenses of the Institution are £4700 and upwards. This is merely, remember, for annuities; therefore you will perceive that more than half of the funds of this Institution depend upon voluntary subscriptions. Now, brethren, I do not think I am wrong in frankly stating to you the state of the case, because you will see what there is to be done in the Institution; for I have not mentioned working expenses and all other things that come in like that. Brethren, I hope you will agree with me that this Institution deserves support, and you will show by your support that you coincide with me in that opinion. (Cheers.)

Bro. Farnfield (Secretary) then read the lists of subscriptions which amounted in the aggregate to £3567 3s. 6d., with five lists to come in.

MASONIC RELIEF TO CHICAGO.

We have before us the "*Special* Report of the Board of Masonic Relief," of Chicago, issued on the 1st of February last. From it we give the following extract, which will be interesting to our readers:

> "A number of beautiful Halls, together with the records, jewels, paraphernalia and other property of seventeen Lodges, two Chapters, one Council, two Commanderies and four bodies of the Scottish Rite, were totally destroyed. Thus, in a few hours the Craft of Chicago were reduced from a condition of comparative affluence and comfort, to that of poverty and distress.
>
> "For a moment the brethren of our city were enveloped in a dark cloud of misfortune, whose density was indeed appalling. But, happily, in every community there were hundreds of Freemasons who soon dispelled the darkness. As *citizens* they have not only manifested a deep and heartfelt interest in the welfare of our stricken people by generous contributions of money and supplies for the relief of our *citizens generally*, but in addition to this, the great Brotherhood, from every quarter, have sent munificent gifts of money and supplies for the relief of their needy brethren, and the widows and orphans of deceased Masons.
>
> "Brethren, the promptness with which your noble charity has been forwarded, has proved most effectual, and the kind words accompanying your acceptable gifts, will linger in the hearts of those who have felt the warm glow of fraternal charity, long after the black and hideous monuments, which are evidences of our calamity, have passed away.
>
> "Charity has ever been esteemed among Masons the crowning virtue, and its practical exemplification illustrates your devotion to the principles of our benign institution, and goes far to strengthen and embellish the character of a fraternity, who have for so many, many years given proofs of powerful and generous qualities.
>
> "The brethren of Chicago find themselves confronted with a debt of gratitude, alike profound, formidable and sacred. It is this sacredness that induces us to state, that, although our task of caring for the needy is not by any means finished, yet we deem it not only just and proper but a most agreeable duty to say that your unequalled beneficence and liberality have placed in our hands a fund that we believe to be ample to meet the demands which can be legitimately made upon it. We, therefore, with that gratitude which words are inadequate to express, take pleasure in announcing that further contributions to our present resources will not be necessary.

We regret not being able to give the entire report. We learn from it however, that about three thousand persons, consisting of brethren, widows and children, have been substantially aided with everything calculated to relieve their wants and enhance their comfort. The total amount, cash and supplies, received by the Board is stated at $83,389.06. Of this sum, $23,384.42 have been distributed, leaving on hand $59,994.64, to which is to be added about $400 accruing from premium on gold and interest.

The circular also gives the names of the States and Territories, and the amount contributed by each, ranging from $25 (South Carolina), to $17,536.70 (New York). Contributions were also received from Canada ($2,702); Province of Ontario, ($897.75); Newfoundland ($365.10); Panama ($325.). The total number of applicants is stated at 563. Nothing has been contributed to the relief of the Lodges as such, though their loss in the aggregate amounts to over $90,000. Nevertheless, the terrible ordeal through which they have passed, has neither scorched their zeal, nor abated their energy. "Freemasonry still survives in our city," say the committee, "and we trust that in the future, as in the past, brethern from wheresoever they may hail, will find in Chicago a continuation of generous hospitality, created by warm and grateful hearts, and evinced by the strong grip of friendship and brotherly love."

THE NEW MASONIC TEMPLE, NEW ORLEANS.

The laying of the corner-stone of the new Masonic Temple, at New Orleans, which in magnificent proportions and tasteful design, bids fair to rival if not eclipse any similiar structure in the South, took place on Thursday, 15th February, ult., the gathering of the Craft Masons, as well as of Knights Templars being unusually large. The site of the new temple is on St. Charles avenue, near the Circle, and the building will be 147 feet long, by 92 feet deep, and 80 feet high. It will have in front three stories with a Mansard roof. The first floor will be 20 feet ceiling; the second, 36; and the third, 16 feet. The rear will be divided into four stories, respectively, 18, 19, 18 and 16 feet in height.

At the end of the ceremonies G. Master Todd delivered an admirable address, concluding as follows:

> May this building be more permanent than Roman palaces or Grecian temples; and so long as its foundations stand, may it be devoted to great and noble purposes! Within its walls let benevolence and charity be continually inculcated and practiced! Here may the wise and gentle teachings of Masonry bear rich fruit! Here, long after we are dead, and when our memories are no longer recollected, may Masonry labor in the great cause of liberty, equality and fraternity, strive to make men wiser and better as well as freer, and diffuse light and true knowledge among the people.

WORTH READING AND WORTH REMEMBERING.

HOW SHOULD MASONS DO BUSINESS?

"Upon the square," is an old Masonic maxim, and used so much and distorted by such fearful abuse, that its meaning has almost become obsolete. To trade and to do business "upon the square" is a synonym with some to cheat or defraud you. To act upon the square is to deal honestly, act justly, and tell the truth. Every word uttered is a Masonic obligation, every thought implied or expressed is a pledge of truth and honor. You cannot act upon the square and trade and represent a great bargain, if you ask a penny more than could secure the same article elsewhere at a regular sale; you cannot say that an article is as good as any other in the market when you know that Mr. A. has a better: you cannot say that an article is all silk when you know that half of it is cotton; you cannot say to an ignorant or confiding purchaser that this article is as durable as that when you know that it is not; you cannot volunteer the information to effect a sale that you are only asking cost for goods, when you know that you are making from twenty to one hundred per cent. profit. Acting upon the square does not give the seller or purchaser any especial rights and privileges, but simply a just and reliable comity of interest, whereby both are benefited —the one compensated in his sale, the other receiving a proper and just equivalent for his money. "Trading upon the square" and asking fancy prices are opposites. Extortion or over reaching is no part of a Masonic transaction. A Mason's word is his bond; every transaction is a Masonic obligation. If I trade with you as other customers, and bills are presented weekly, monthly, quarterly or yearly, as a business man I should promptly meet these obligations, but, as a Mason, I am doubly bound to do so. I cannot "act upon the square" and do otherwise. Unforseen misfortunes may prevent promptness, but the casual misfortunes of trade do not render the excuse valid "upon the square." If I place my name to a subscription or stock list, and no fraud is practiced and no undue advantage taken, I cannot act upon the square unless I meet that subscription in every particular as expected or required. Shall I forfeit my good name and a Masonic and business obligation by excusing myself for non-payment of a subscription because others may have failed to pay, or the object subscribed to is not managed or progressed as I desire? Business obligations are not looked upon with that sanctity that honesty and justice demand. The primitive times were superior to ours in point of commercial integrity. Imprisonment for debt, rigidly enforced, would now crowd every jail in our state to excess; then one or two inmates a year for a county would be considered large. We do not ask for such laws, but we are asking for that primitive old landmark for Masons to act "upon the square." We no longer want those words used as a synonym of rascality or fraud; we no longer want to look with suspicion and dislike upon a person who professes to deal with us upon the square. We would ignore the use of these words altogether, and act like business men and Masons. Good Masons do not need the spur of Masonic obligations to make them act honestly and deal justly. To remind one of these obligations in the common business transactions of life is to force into our mind uncomfortable reflections as to why they should be called to our attention. Is it to throw us off our guard on the scale of sacred associations that a better bargain can be made, or that we will favor them in collecting from just demands? "Business is business," and with the true man and Mason there is but one way to do it, and that is to be prompt, honest and truthful—resorting to no legal technicalities or little tricks to avoid a just responsibility. Don't talk about acting "upon the square," but do it, and then we will believe in your Masonry. *Jewel, Memphis.*

SIGNS AND SYMBOLS.

There are three symbols or signs, which, from their universal use throughout all ages, demand notice. These symbols are the cross; the aureole or circle, known also as the halo; and the triangle. Al these signs were in use ages before the Christian. The cross is frequently found on the Egyptian mummies. It was held as a sacred sign among the pagans, and is still so in many lands where the cross of Calvary is unknown. The aureole or disc, encircling the heads of saints, signifies perfection: but among the early religionists it was the emblem of monotheism. The triangle was used to typify fire when placed with its apex upward; but when with the apex downward, it was the emblem of water. The conjunction of these signs is frequently to be found on the most ancient monuments of the world. Thus when conquerors had conceived the idea of ruling by divine right, each adopted the aureole to denote the solar sphere, and the cross emblematic of denomination. These signs are perpetuated in the British crown.

SIR WALTER SCOTT AND FREEMASONRY.

Brother Chalmers I. Payton, in the London *Freemason*, thus speaks of Sir Walter Scott, whose centenary birth-day was celebrated on the 15th of August last :

"On the occasion of the approaching centenary of the birth of Sir Walter Scott, many Freemasons, both in this country and America, have been lead to inquire if he was connected with the Masonic Order? It is pleasant to be able to inform these brethren that he was a Free and Accepted Mason.

Sir Walter Scott was born at Edinburgh on the 15th of August, 1771. The house in which he was born stood in North College street, opposite to the north side of the College or University of Edinburgh, and the room in which his birth took place was in the back of the house, not many yards—the writer of this notice may be excused for mentioning—from the spot of his own birth. That part of Edinburgh was then the habitation of many of the aristocracy, although now entirely deserted by them. The house in which the great poet and novelist was born has recently been demolished, in order to widen the street, which is now to receive the name of Chambers street, in honor of William Chambers, Esq., of Gleormiston, late Lord Provost of Edinburgh, and the senior partner of the eminent firm of W. & R. Chambers, publishers.

Sir Walter Scott—then Mr. Scott—was made a Mason in the Lodge of St. David, Edinburg, No. 36, holding of the Grand Lodge of Scotland. This lodge held its meetings in Hynford's Close, a narrow lane on the south side of High street, in a hall which then belonged to it. This hall is on the first landing of a turnpike stairs, the entrance to which is the first door on the right hand from the entrance of the close. It is now used for meetings of various kinds, the Lodge having provided for itself a better place of meeting elsewhere.

Sir Walter Scott does not seem to have at any time taken much interest in Freemasonry; but it is known that he visited the ancient Lodge of St. John, Melrose (residing many years only a few miles from it), a lodge which asserts its claim to be regarded as the most ancient in Scotland—even more ancient than the Kilwinning Lodge, from which many Scottish lodges are proud to have derived their original charters, and the name of which they have incorporated in their own. The Lodge of St. John, Melrose, has never submitted to the jurisdiction of the Grand Lodge of Scotland; but has always maintained its independence, although working the same system of Freemasonry."

MANNA.

The frequent mention of manna in the Scriptures causes its name to be familiar to most persons. The manna, however, noticed in the Bible does not at all times signify the same substance. In numbers XI. 7, 8, it refers to coriander seed, but which was probably what we now know as millet. In other instances it is the manna with which we are acquainted in the present day, and which is found abundantly in the Holy Land and in other eastern countries. Manna exudes from certain varieties of ash and other plants. The bark of the tree is purposely wounded in order to increase the flow of it. The best manna of commerce comes to England from Calabria, in Sicily. Its odor resembles honey. Its taste is sweet, with a subsequent bitter flavor. When eaten it acts as a mild purgative, but it is also more or less nutritious, and is said to be fattening. Besides the true manna of the ash, it is known that there are no less than eight other plants which yield sweet exudations; all of which are used as food. Some kinds are eaten by the Arabs, who form the caravans which cross the desert: other kinds are eaten by the monks of Mount Sinai.

JURISPRUDENCE.

Finding that Masonic law differs from parliamentary, I submit the following questions: 1. Is a motion to adjourn in order? 2. Is an amendment to an amendment in order? 3. Why is the moving of the previous question not in order? 4. Is a division of the question in order? 5. Can you amend a resolution after the Lodge has been summoned to act upon it? 6. In what case is a motion to rescind most applicable and proper?

Answer—1. A motion to adjourn is never in order in the Lodge, because it is the prerogative of the Master to open and close the Lodge in his discretion. 2. An amendment to an amendment is in order, and sometimes more than one amendment will be offered, as in the case of fixing a time or naming a sum. 3. The reason why the previous question is not allowed in a Masonic Lodge is because it is a direct interference with the direct prerogative of the Master to direct all the work of his Lodge. Whenever he deems the debate to have extended far enough, he rises in his place, and by that act all debate ceases, because he has indisputable right to the floor. Moreover, there is no appeal to the Lodge from the decision of the Master, and he having decided that a question has been sufficiently debated, his dictum becomes law for the time being, and must be obeyed. 4. A division of the question, where the subject will admit of it, is in order. 5. A resolution may be amended at any time before its final passage, whether the Lodge has been summoned or not. While under discussion, a resolution is the property of the body, and it may give it such shape as the majority may determine. 6. It is impossible to answer so indefinate a question. There are some acts that can be rescinded, and others that cannot, as an amendment to the by-laws, which, having been adopted, can only be changed by going through the regular form; a vote granting a dimit, because it severs the membership, which can only be regained by petition, committee and ballot; a vote restoring an expelled or suspended member, because the adoption of the proposition to restore, places the member in good standing, and the standing of a member can only be disturbed after charges have been preferred, and regular trial had.—*Tidings.*

A PLEASANT LITTLE STORY

Two months ago an aged widow in Massachusetts received a telegram that her only son was dying at Lawrence, Kansas. Notwithstanding her extreme age and feeble health, she must see her son. She undertook the journey. The train was delayed. When she arrived at Utica, she was taken violently ill, a young physician assisted her to a hotel, and did everything he could for her comfort. Her detention by sickness and moderate means would not have allowed her to pursue her journey but for the kindness of the attending stranger. He paid her bill, assisted her to the cars, and accompanied her to Buffalo.

At parting she requested his address. The other day this stranger was seated in his office at Albany. A stranger entered, and after some conversation, presented the doctor with a Government bond for $500, as a reward for his kindness to the old lady, saying: "She was my mother. She died a few days after reaching me, and I recovered. Had it not been for your kindness she would have died on the road. I am her son who was sick. I am a banker; but money can never repay the debt I owe you for your generous kindness to my dear, good mother. God bless you, sir!

ANOTHER CLASS OF IMPOSITIONS.

Grand Master Nickerson has just issued another circular to the Lodges in this jurisdiction, informing them "that agents have been engaged in different parts of the state, endeavoring to sell a book called 'Ecce Orienti, or Rights and Ceremonies of the Essenes, published by M. W. Redding & Co. N. York.'

"This work pretends to give the Masonic Ritual by letters and characters. In one instance at least, the person peddling this book, was a member of a Lodge in this jurisdiction. I cannot too strongly condemn such trash, and I strictly enjoin every Brother to do all in his power to discourage and prevent the circulation of such publications. They are gross cheats and frauds, and if the Fraternity would let them alone they would soon die out for want of support."

The Grand Master of Vermont has also recently issued a similar circular cautioning his Lodges against such works, and recommending them to bring to trial and expel from Masonry, any brethren found circulating them, whether residents of Vermont or not. And this is undoubtedly the only proper way to meet the evil, and punish the crime. If there be any truth in the "trash," then the vender should be expelled for his treachery. If on the other hand there be no truth in it, then it is an imposition on the fraternity, and *expulsion* is the proper penalty. This rascality, so far as we know, originated in this country, with the greatest Masonic mountebank who has ever cursed the fraternity anywhere since the days of Cagliostro, and it is full time it was put a stop to by some such decisive action as that recommended by the Grand Master of Vermont.

PRECEPTORY.

The sordid, selfish mind cannot apply the teachings of Masonry to every-day life—hence he is out of place in such an institution.

"Love the Brethren" is no part of his decalogue. The impure and uncongenial should never feel at home in a Masonic Lodge. Secrets are given to the accepted whereby we may know and own them. They are valueless except as a certain means of recognition. We claim no Divine conception, but we have a foundation as firm as Divinity itself; for Truth, Justice and Mercy are the attributes of Immortality.

Miscellanea.

Death of Bro. John P. Ober, Jr.

We are again called upon to record the loss of a beloved friend and estimable brother, in the death of John P. Ober, Jr., the only son of our well known and respected fellow citizen John P. Ober, Esq. He died at his residence in Worcester Square in this city, on Thursday, March 7th, ultimo, aged 42 years, and was buried in Forest Hills Cemetery on the following Sunday. Some few years ago our deceased brother met with an accident by falling into the hold of a ship, which greatly impaired his health, and from which he probably never fully recovered. The immediate cause of his death however, was paralysis of the brain, and was of but few hours duration. He was a brother of excellent business habits, of spotless character, and of a kindly disposition, whose sudden loss will create a void among his immediate friends and associates, that cannot be easily filled. With his bereaved father, he was a beloved member of St. Andrew's Lodge of this city, in which he had sustained the office of Senior Warden, and by the members of which his funeral was numerously attended, as also by a large assemblage of personal friends. He leaves a widow but no children to mourn his loss, and to whom, with his surviving parents, we affectionately tender our warmest sympathies.

A New Grand Lodge in British America.

By an official circular from the "Grand Secretary's Office, Victoria, B. C., Dec. 27, 1871," we learn that a new and independent Grand Lodge has recently been formed for "British Columbia," by a union of the Lodges heretofore existing there under the English and Scottish Registries, the two Provincial Grand Lodges of these authorities uniting in the measure. R. W. Bro. J. W. Powell, M. D., was elected Grand Master; R. W. J. F. McCreight, Deputy Grand Master; R. W. Simeon Duck and Henry Nathan, Grand Wardens; W. W. Waitt, Treasurer. The circular asks for recognition by the Grand Lodges of this country. It is another break off from the parent stocks—another secession from parental authority, and assumption of independence. In this it has but followed in the footsteps of Canada, New Brunswick, and Nova Scotia, and as our own Grand Lodges have not declined to recognize them as lawfully formed bodies, we presume they will not hesitate to extend the same courtesy to the brethren of British Columbia.

Mesopotamia.

A Masonic Lodge is in contemplation at Bagdad, in Mesopotamia, the supposed primitive abode of man, where there is, already, quite a number of Freemasons, among whom are some Persian Mussulmans. The Chief Minister of the Shah of Persia, the Commander-in-chief of his army, and many other of his highest functionaries belong to the order. It is believed that a Lodge will soon be founded at Teheran, the capital of Persia, if, indeed, one does not already exist there, under the Grand Orient of France.

Harper's Magazine.

The April number of this magazine offers novel and unusual attractions. It contains sixteen articles, covering the greatest variety of subjects, and ten of these are illustrated, the number altogether containing over seventy-five engravings. Among its contents we notice an article on "Munich," and "Naval Architecture;" one on "The Mountains," written and sketched by *Porte Crayon*, a name familiar to the readers of Harper. There are several readable short stories and poems, the best of the latter being a ballad by Mrs. Buddington entitled "Little Martin Craghan," written in a beautiful and touching way, drawing attention to the fearful risks of life to which operators in coal mines are exposed. The five editorial departments are unusually full. For sale by A. Williams & Co., "Old Corner Bookstore."

Scribner for April.

A half dozen illustrated articles, an unusual number of short stories, several bright essays and sketches, two or three papers of special interest to scholars, and some excellent poems, make the April number of Scribner's popular and valuable monthly. The leading article is descriptive of the great United States Navy Yard at Mare Island, Calfornia. "Curiosities of Plant Life;" "Hidden Treasure;" "The Silent College at Washington," are all readable articles. In addition to several short papers, three or four poems, and the usual editorial departments, there are the continuation of Mrs. Oliphant's story, and the fourth of Dudley Warner's exquisite "Back Log Studies." Altogether the number is so good, one is inclined to doubt the ability of the publishers to keep their promise to make the May number (the commencement of a fourth volume) better. For sale by A. Williams & Co.

Cheap Music.

PETERS' MUSICAL MONTHLY is certainly the cheapest musical publication in the world, and we have yet to hear a single person say anything against its varied and charming selections of Vocal and Instrumental Music. The publisher manages to keep clear of the vile, trashy stuff with which the country is flooded. The April number, price 30 cents, contains ten pieces of music. The publisher offers a trial trip—January, February, March, and April numbers—for $1. Address, J. L. PETERS, 599 Broadway, New York.

Louisiana.

The Grand Lodge of Louisiana held its annual communication at New Orleans on the 15th of Feb., and elected M. W. Samuel N. Todd Grand Master, and R. W. James C. Batchelor Grand Secretary, and the other Grand Officers of course.

The Grand Lodge also recognized the Grand Lodge of Quebec as a Sovereign Body within that Province.

The Grand Chapter also held its annual convocation on the 16th, and elected M. E. Girard G. H. P., and James C. Batchelor, Grand Secretary.

Scotland.

The Grand Lodge of Scotland held a quarterly communication at Edinburgh on the 5th of February, the Rt. Hon. the Earl of Rosslyn, Grand Master, "on the throne." The principal business before the body was the adopting of addresses of congratulation on the restoration to health of H. R. H. the Prince of Wales, to Her Majesty the Queen, and to H. R. H. the Princess of Wales, which was enthusiastically done. Among the ordinary business we notice that Charters were ordered to be exped for new Lodges as follows: — "Jacob's Deale," "Cape of Good Hope," "Cosmos," Lima, "Peace and Progress," Lima, "Abbotsford," Gulgung, New South Wales, and "St. Andrew," New Pitsligo. Measures were also adopted for the better organization and increase of the Fund of Benevolence, and the building of Lodge rooms in the Provinces. The Grand Master headed a subscription with a hundred guineas for these purposes.

New York.

Kane Lodge of New York City held an unusually interesting meeting at its beautiful rooms on Broadway on the 5th of March, when the third degree was conferred on two Brethren, M. W. John H. Anthon Grand Master, presiding, assisted by R. W. Bros. Charles Roome and Augustus Gregory, (both of the Grand Lodge) as Wardens.

Quite an excitement has arisen among the Brethren in the city in reference to the approaching election of a Deputy Grand Master for the Grand Lodge, who must be a resident of the city, in the conceded event that the Grand Master will be taken from the interior of the State. The most prominent candidates appear to be R. W. Elwood E. Thorne and R. W. Charles Roome. Col. Roome is the President of the Manhattan Gas Company, and a past Master of Kane Lodge. He is a brother of great respectability and means. His rival enjoys the distinction of having served a longer period as Master of his Lodge — Prince of Orange — than any other Master has served in any other Lodge in the city. Both appear to be very eligible candidates, and the Grand Lodge will not be likely to make any very great mistake in electing either.

California.

The corner-stone of the new Masonic Temple at San Francisco was laid on the 22d of February. The event was made a holiday and a great occasion. The procession was the largest and most brilliant ever witnessed in that city. The military were out in full numbers, and among the invited guests we notice the Mayor of the city, Judges of the Courts, Consulars, and the city officials; in addition to which there were about two thousand Brethren, representing all the various orders, under the immediate escort of Yerba Buena Lodge of Perfection, A. and A. Rite. The procession moved through the principal streets of the city to the site of the new Temple, when the corner-stone was laid with the usual ceremonies. An oration was hen delivered by Hon. John W. Dwinelle; at the conclusion of which the ocession was re-formed and returned to the place of starting.

Torchlight Procession.

Our Scottish Brethren have a way of their own in celebrating the annual festival of St. John. On the 27th of December, the anniversary of St. John the Evangelist, the festivities were inaugurated by a torchlight procession. It was headed by the Deputy Master of St. John's Lodge of Dunblaine, and starting from the Lodge room, proceeded through the principal streets of the city, accompanied by a larger number of Brethren than has been known to walk in procession with it, for the last fifty years. The inhabitants of Dunblaine took an unusual interest in the spectacle, as they turned out to witness it almost to a man. After perambulating the town, the Brethren returned to the hotel, where they formed a mystic arch, through which the Deputy Master and his office bearers passed, and sat down to a banquet.

A. and A. Rite.

The several grades of the Scottish Rite held their annual sessions at Cincinnati, Ohio, on the 12th, 13th, and 14th of Feb., and worked the principal degrees of the several branches of the Order. We understand that the sessions were well attended, and that the meeting was a pleasant and profitable re-union of the Brethren.

The Grand Consistory of New Jersey also held a regular session at Newark on the 29th of Feb., when it was decided that the body should hereafter meet alternately at Camden and Jersey City, which would better accommodate the brethren of the State.

Jerusalem.

Another Lodge is about to be established at Jerusalem under the authority of the Grand Lodge of England. The American Consul has taken the initiative in its formation. It is said that there are quite a number of Masons residing there, and that such a Lodge would be acceptable and profitably beneficial to travellers in the East. The Mussulmans of Turkey are almost universally opposed to Freemasonry, though several of the most intelligent and best educated among them are members of the Craft, having received their degrees in Lodges working under European authority. Among these is the Chief Minister of the Shah of Persia.

Initiation of Japanese at Washington.

It is quite a coincidence, and in confirmation of the views expressed by us in one of the leading articles given in preceding pages of our present number, that four members of the Japanese Embassy, now in Washington, were initiated into the rites of Freemasonry on the 27th ult., at the Masonic Temple in that city. It is added that a banquet is to be given in their honor by the Fraternity there, after they have received their third degree. If this step has been wisely taken, on the voluntary wish of the recipients, and is properly improved by them on their return to their homes, its importance can hardly be over-estimated in its influence on the social relations and ncreasing civilization of their people.

Deacons.

"The office bearers of this name, in Greek, *diakono*, are not difficult of identification. It is, however, although ancient, an ecclesiastical term, the root *konio*, being an old Ionian or Italian word, and signified those who served the table at meals.

"Thus at the feast of Cana of Galilee, the *diakonoi*, or Deacons, are especially mentioned. We must bear in mind that at this epoch the Jews had become Romanized in their manners, for instead of eating the Passover with staff in hand and shoes on feet, the beloved disciple reclined '*more Romano*" on the bosom of his master.

"In this case we may infer that, as it is distinctly stated, that the "Deacons" obeyed the *Architriklinos*, or Worshipful Master of the feast, so evidently the custom of the Romans was that a Deacon was one who obeyed in private, or semi-private, or social assemblies, the commands of the Worshipful Master, as now with us."

Templar Parades.

Sir J. F. Aglan, R. E. G. Commander of Missouri, lately said :

"I notice that several Commanderies in this jurisdiction are in the habit of making an annual parade on Good Friday, and end by a banquet, with speeches, &c., &c. As we are a Christian organization, and profess to believe that Jesus Christ is the Son of God, I think it is wrong for us to observe this day in this manner. Instead of a public parade, eating, and making ourselves merry, we should repair to our different churches and listen to the Word of God on this day, the anniversary of the Sacrifice on Calvary. I hope this Grand Commandery will express, in unqualified terms, against any public parades on Good Friday, except for funerals, or for the purpose of going to some house of Divine Worship."

Passing.

No man should be passed to the degree of Fellow Craft until he has made "suitable proficiency in the E. A. degree." This can only be tested by an examination in open Lodge, by a competent teacher. No Lodge should permit any advancement until the candidate proves himself to be "worthy and well qualified." If one month's study will not qualify him, let him be kept under instruction until he gives the whole Lodge entire satisfaction.

Objecting.

An objection made in writing, and filed with the W. M., or stated in open Lodge, has a more extended effect than the black ball. For if the ballots are not clear, the candidate who has received the first degree may apply again at any regular communication and another ballot be taken, and if found clear he then can be advanced. But when an objection is stated or filed, it stops the further progress of the candidate until it is withdrawn, waived or removed.

Severe.

In the review of Bro. John W. Simons' Report on Correspondence, made to the Grand Commandery of New York, Bro. Corson, of New Jersey, says :"He (Sir J. W. Simons) claims that the geographical boundaries limit Masonic jurisdiction. In illustrating his position he speaks of a 'convulsion of nature,' by which the cities of New York and Brooklyn might be 'engulphed in the sea :' now Sir John don't do that again ; it fairly makes us shudder. True, an inconceivably immense amount of sin would thus be buried, but would'nt such a dose make old Neptune fearfully sick ? The colic which the whale suffered from Jonah's hob-nailed boots and brass coat-buttons were as nothing in comparison to this horrible supposition of Sir John's distempered brain. But this cannot come to pass. Nature may have a convulsion ; but she would relieve herself by the more harmless means of earthquakes, tidal waves, cyclones, typhoons or airolitic showers. She never would be so hard upon poor old ocean as to pour down her gullet all the horrible things contained in those detestable cities. No fear of it. New York and Brooklyn will stand until 'Auld Clootie' calls his children home."

Franklin on Freemasonry.

Freemasonry, I admit has its secrets. It has secrets peculiar to itself, but of what do these principally consist ? They consist of signs and tokens, which serve as testimonials of character and qualifications, which are conferred after due course of instruction and examination. These are no small value ; they speak a universal language, and are a passport to the support and attention of the world. They cannot be lost so long as memory retains its power. Let the possessor of them be expatriated, shipwrecked or imprisoned : let him be stripped of everything he has in the world, still these credentials remain, and are available for use as circumstances may require The good effects which they have produced are established by the incontestible facts of history.

More Catholic Intolerance.

The funeral of Capt. Sloan, of the barque Sarah Sloan, recently wrecked off Grand Menan, took place in St. John, N. B., on Friday, 22d March. He was buried with Masonic honors, the members of that fraternity mustering in large numbers and making an impressive display. The interest was increased by the fact that while Capt. Sloan was a Roman Catholic, the rites of that church were refused his remains because he was a member of the Masonic fraternity.

Turk's Island.

Forth Lodge No. 647 holden at the Masonic Hall, in Grand Turk, Turk's Island, recently elected Brother John T. Astwood for its W. Master, and Brother Joseph A. Gradener, Secretary.

MASONIC CHIT-CHAT.

Decisions. — The Grand Master of New Jersey decides — If a candidate is proposed and rejected, and subsequently becomes a resident of another jurisdiction, the Lodge wherein he was rejected does not lose jurisdiction over him. Such Lodge would not be authorized to receive and act upon his petition, although a non resident, which could not be acted upon by any other Lodge, without consent of the lodge wherein he was rejected.

A candidate rejected in a Lodge in this jurisdiction, and subsequently made a Mason in another jurisdiction without consent of the Lodge wherein rejected, is illegally made.

The President visited Brooklyn, and among other places of note in the "City of Churches," was taken to the Union office. After being shown the various editorial rooms of the paper, and upon its being said that he possibly would not care to go into the composing room, he said:

"Well, I guess I have set a good many columns of type myself, in Georgetown, Ohio, years ago."

"Why General," said General Porter, "I never heard of that."

General Grant replied that it was true, nevertheless.

An Important Work: — Ill. Bro. Albert Pike, G. C. of the Southern Supreme Council has ready for the press a valuable work for the Scottish Rite, for the use of members of the 32nd and 33rd grades, which he will put into the hands of the printers and engravers as soon as a sufficient number of subscribers are raised to meet the cost. It will not be *published* but confined in its circulation, to the members of the above named grades. Brethren wishing the work can communicate directly with him at Washington, D. C.

Council R. & S. Masters: — A Council of Masters consisting of the representatives of such Grand Councils as may favor its objects, will assemble in New York City on the second Wednesday in June next, for the purpose of securing uniformity in the Ritual, etc, of the Cryptic Rite.

Daniel O'Connel, the Irish orator, was an expelled Mason. He was initiated in Dublin in 1799, and elected W. M. in 1800. Being persuaded by his Catholic advisers to renounce the Order, he was expelled by the Grand Lodge of Ireland. — *Ex.*

Constantinople: — A Masonic ball (for the benefit of the poor of all kinds) was recently held at the Greek Theatre, Constantinople, with the sanction of the Dist. D. G. M. Bro. J. P. Brown, and under the auspices of the four Lodges working under the English constitution. It was attended by upwards of three hundred persons and went off with great eclat. The theatre was prettily decorated with flags and evergreens, and presented a brilliant *tout ensemble*.

Freemasonry in Europe. — The Ultramontane journals of Baden, Bavaria, Austria and Prussia, have apparently received orders to attack Freemasonry without mercy. In the face, however, of this opposition, the order is making great progress in Hungary and Germany, under the leadership of the Emperor himself, and in the former centres of Ultramontanism. — Augsburg, Munich, Wurzburg, &c.

The Earl of Mayo, Viceroy of India, who was recently assassinated by a Mohametan convict, was a Mason and for many years represented the Grand Lodge of Ireland in the Grand Lodge of England. He was born in Dublin in 1822, and was the son of Robt. Bourke, fifth Earl of Mayo, in the peerage of Ireland. He is said to have been a nobleman of distinguished ability.

We cannot force, but only invite, non-affiliated Masons to become members of lodges. If the lodge meetings are made pleasant and instructive, there would be few non-affiliates.

Reports on application for initiation and for membership, should always be in writing, and filed in the archives of the lodge. The *reasons*, however, for an *unfavorable* report it would be better to omit.

In some of the ancient Lodges the following was hung upon the wall: "Freemason know thyself; place thy trust in God; pray, avoid show; content thyself with little; hear without speaking; be discreet; fly from traitors; assist your equals; be docile to your Masters; always active and agreeable; humble and ready to endure hardships; learn the art of living well, and of dying."

If we fall into the error of thinking that the outer-garments, or material symbols of masonry, however rich and beautiful they may be, have no spiritual signification of an inner, divine life, it will be a sad misfortune for us as men and masons.

THE

FREEMASONS'

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THE "GRAND MARK LODGE" OF ENGLAND.

We noticed in a recent number of this Magazine, the organization in England of a "Grand Mark Lodge," and that this body had been recognized by at least one of the Grand Chapters of this country, with which it had established official relations by an interchange of Representatives. We also intimated that this was an arrangement the propriety of which we did not clearly understand, and we are as much at a loss to understand the fitness of it now, as then.

The organization of such a body may have been all right enough in England, where the Mark degree is not recognized or controlled by the Grand Chapter, but until the inauguration of the present arrangement, was a waif, a "side degree," independent of all superior authority, and subject only to the laws of its own existence. This, until it was taken up and incorporated with our Grand Chapters and made one of their components, was its precise condition in this country. It is not so now: and the conferring of it here, as an independent ceremony, and outside of the Chapters, would subject the parties so offending, to severe discipline. Its place in an American Chapter corresponds, as near as may be, to that of the Apprentice degree in the Lodge. It is one of the constituent parts on which the completeness of the whole depends, just as the Apprentice degree is one of the essentials to the completeness of a perfect Lodge. Of course the relations, in the abstract, are somewhat different, and perhaps in some respects incongruous, but as parts of a whole, the analogy is perfect. Hence there can be in this country, under our present form of Masonic government, no such organization as a "Grand Mark Lodge," any more than there can be a Grand Apprentice Lodge. And we suppose there can be no doubt of the correctness of the theory, that where there is no equality of Masonic rank, there can be no reciprocal equality in an interchange of representatives. It would clearly not be competent for any Grand Lodge to interchange representatives with a private Lodge, because there is no equality in the relations of the parties. And here lies the difficulty in an interchange of representatives between the English "Grand Mark Lodge" and the American Grand Chapters. There is no equality between them, nor any other relation than that which incidentally arises from the fact, that the former has assumed an independent control and jurisdiction, within its own limits, over one of the inferior degrees of the latter. There are no "Grand Mark Lodges" in this country, nor are there, strictly speaking, any such bodies as "Mark Lodges," except as existing in the bosom and under the authority of Royal Arch Chapters; and such an existence gives them no separate powers or distinctive position. What of either they may possess or exercise, grows out of, and is inseparable from their superiors. They are therefore in no position to interchange representatives with any Masonic Body whatever. Nor are they of that rank which should seem to make such an interchange either desirable or proper. Carrying this line of reasoning a step further, and the logical conclusion is, that a Grand Chapter cannot, with deference to its own dignity and position, properly recognize as its equal, by an interchange of representatives, any Body, however respectable, erected on the lowest foundation-stone of its own structure.

Suppose such an interchange of representatives were permissible, what would be the practical operation of it? The Mark degree in England, as with us, is conferred on Master Masons, and no higher grade is required as a prerequisite qualification for its reception. The Grand Mark Lodge of England stops here; its authority extends no further; it does not assume to control any degree or grade of Masonry beyond this. The powers of the representative can extend no further than the powers of his principal. He would, therefore, under the most favorable circumstances, be a representative, only when the body to which he is accredited is open on the Mark degree. At any higher stage in the series, his official ermine would fall from his shoulders, his representative character would necessarily cease, and he would be under the unpleasant necessity of retiring.

But another and very weighty objection in the way of the arrangement which our English Brethren seem desirous to establish, and which the Grand Chapter already referred to as being equally desirous to accommodate them, is, that our Grand Chapters are legislative bodies, and rarely or never transact business in any other capacity than as Royal Arch Chapters, into which the representative of a Grand Mark Lodge, could not, in his official character, lawfully be received. Nor would the matter be improved if the representative were a Royal Arch Mason; his status in the Chapter would be simply that of a distinguished visitor, with no authority or privileges beyond the ordinary courtesies due to him as such. He would be where he could neither participate in the deliberations, nor exercise any of his official functions. He could not be lawfully accepted as a medium of communication between the Grand Chapter and his principal, in any matter beyond the grade he represented; nor would he be at liberty to communicate to his principal, as a Mark Lodge, anything of the transactions which he might witness in the Grand Chapter to which he was accredited. He would be merely a fanciful and useless dignitary; and if disposed to abuse his privileges, might become a source of serious annoyance.

Our brethren of the English Mark Lodge, in seeking an interchange of representatives with our Grand Chapters, seem to have overlooked the important fact, that whatever may be its antiquity, or its former relative masonic position, the Mark Lodge has had, for more than half a century, its fixed and permanent place in the Masonic government of this country, and that it now holds a dependent existence only, having no legislative powers, or supremacy whatever, and is not therefore in a position to interchange representatives with anybody. Another fact of hardly less importance is, that the intercallary degree of M. E. Master is not now given in any Masonic Body in England. The principal officer of its Grand Mark Lodge could not therefore be received in an American Chapter even as a visitor. With what propriety then could our Chapters receive a representative from the body over which he presides?

We think it may be confidently said that the Grand Chapters of this country will be most happy to extend to their English companions or brethren, as the case may be, every courtesy and privilege consistent with duty and propriety; and we are equally confident that our subordinate Chapters, when open and at work as Mark Lodges, will be always gratified to give to any member of their Grand Mark Lodge, or of its subordinates, a hearty greeting and cordial welcome.

CONSTELLATION LODGE — DEDHAM.

This is a *new* Lodge under an *old* name, with young, new, and promising material, located in the neighboring pleasant and growing town of Dedham. The first Lodge of the name was chartered March 12th, 1802, and continued in existence, receiving the support and encouragement of the most intelligent and respectable citizens of the town and adjacent villages, and enjoying a desirable measure of prosperity, until about the year 1830, when, after a manly and persevering struggle, it fell beneath the heavy blows and unrighteous persecution of anti-masonry; and ceased to exist. We throw the mantle of charity and oblivion over what followed, and pass on to about the year 1840, (we have not the dates before us, and they are of little consequence), when, through the personal sacrifices and stern integrity of a small few of its original members, it was revived under its *old* name; and we had the happiness on the joyous occasion to which we shall directly refer, to meet and take by the hand one of these true brethren (Bro. Timothy Phelps), now nearly eighty years of age, and to congratulate him that he had been spared to mingle with his brethren of a *third* generation, on a spot to him full of varied reminiscences, and in a cause to which he had faithfully devoted many of the younger years of his life. But the revival was measurably a failure. Embarrassed by past troubles and still existing difficulties, it struggled on for about two years, and again surrendered its Charter to the Grand Lodge; and the brethren of Dedham, now more numerous than ever before, remained without a Lodge-room in which to assemble until a little more than a year ago, when they petitioned Grand Master Gardner and received a Dispensation for a new Lodge, still retaining the same old and cherished name.

The petitioners having worked for the constitutional term, under their Dispensation, and having provided themselves with suitable apartments, applied to the Grand Lodge at its communication in March last, and were granted a Charter by that body; under which they were duly constituted on Tuesday, April 2nd, by M. W. Sereno D. Nickerson, Grand Master, and other officers of the Grand Lodge as follows: —

R. W. Percival L. Everett —	D. G. M.
R. W. William Parkman as	S. G. W.
R. W. Tracy P. Cheever	J. G. W.
R. W. Samuel P. Oliver as	G. Treas.
R. W. James Utley "	R. G. Sec.
R. W. Chas. W. Moore	Cor. C. Sec.
R. W. Daniel W. Lawrence	D. D. G. M.
R. W. Rev. Chas. H. Titus as	G. Chaplain
W. Wm. H. Chessman	Gr. Marshall
W. Andrew G. Smith as	J. G. Deacon
W. John M. Rodocanachi	G. P.

Previous to the ceremonies of constitution, the new hall was Dedicated. It occupies the upper story of the large and handsome stone-building known as "Memorial Hall," and is undoubtedly the finest Masonic room in the county. It is sufficiently large for all purposes, present and prospective, and is finished and furnished in good taste and with commendable reference to the convenience and comfort of the members. Such a masonic hall, less than half a century ago, would have been looked upon as *aristocratic*, as well as rich and tasty. But, "*tempora mutanur, et nos mutantur in illis.*" Any Lodge must nevertheless be over-fastidious that would not now be satisfied with a hall so spacious, chaste and appropriate as that which we trust our brethren of Dedham are destined to enjoy, in uninterrupted harmony, for many, many years to come.

The Lodge was then Constituted with the usual ceremonies. After which Grand Master Nickerson addressed the brethren on their general duties, and the special obligations under which they were placed to the Grand Lodge and the fraternity at large, by their new relations. He deprecated all efforts to crowd the Lodge with too much work, reremarking that its reputation and future usefulness and prosperity — its standing in the community, and the happiness of its members, depended more upon the character than the number of its initiates; that the Lodge was not a reformatory institution, and that men of doubtful fitness were not desirable; that *positive* rather than *negative* qualifications should be the rule of judgment in all such cases; that the great object of Masonry was to make good men better, not to make good men out of bad and worthless material; that is a work which more properly belongs to the civil tribunals and reformatory institutions of the community at large. He also, as on a similar occasion, in another place, urged upon the brethren to keep their lodge-room sacred to the purposes to which it had been dedicated and solemnly set apart. It was the home of Masonry, and none but Masons should cross its threshold. If however it must occasionally be otherwise, then he sincerely hoped that such occasions would be rare and far between. We should fall back upon the honored practices of our fathers, and hold our institution to be, as it is, exclusive, and high above, in its antiquity and purposes, the ephemeral imitative secret societies which are daily springing up all around us, but with which we have nothing to do. They are not of us, nor are we of *them.* The world is wide enough and wicked enough and furnishes channels enough for all good works, without any mixing or jostling among the laborers.

Grand Master Nickerson spoke extemporaneously, and we took no notes. We have therefore not attempted to give his words, but rather to indicate the general drift and tenor of his remarks.

The Grand Lodge was then called off for a few minutes, preparatory to the INSTALLATION of the officers of the new Lodge, and the admission of visitors, among whom were the ladies and friends of the brethren, making a company of some five hundred, and filling the hall and its avenues to their utmost capacity. The Officers of the Grand Lodge resumed their places at about half past seven o'clock, and the ceremonies of installation were immediately entered upon by Grand Master Nickerson. These were undoubtedly new to most of the ladies, and perhaps to some of the brethren, and being interspersed with music, were favorably received by the large audience present. At the conclusion of them the Grand Master again addressed the company, setting forth the principles and purposes of the Institution, and congratulating the brethren of the new Lodge on the encouraging prospects before them.

A pleasing feature of the occasion was the presentation by Miss Lizzie Endicott of an elegant silk banner to the Lodge, which was accepted in a fitting response by the Master. This beautiful emblem, the gift of the lady friends of the members of the order, bore the name of the Lodge and the symbols typical of the objects of the institution. This most welcome testimonial was kept a secret from the members of the fraternity, and as it was borne into the hall, to say that they were surprised, would but feebly express their astonishment. At the conclusion of the exercises the company was ushered into the large Memorial Hall, to the music of the Maverick Band, where a bountiful supper was served. In every respect the entertainment was brilliant and satisfactory and the new Lodge, which enters upon its noble work under the most promising auspices, will receive the aid and encouragement which the citizens of the town are ever ready to accord to any deserving institution.

The following are the officers installed : Master, Frederick D. Ely; Senior Warden, A. B. Wentworth; Junior Warden, T. E. Trampleasure; Treasurer, Alfred Allwright; Secretary, E. A. Brooks; Senior Deacon, David L. Hodges; Junior Deacon, George Hewitt; Senior Steward, George M. Farrington; Junior Stewart, John B. Fisher; Inside Sentinel, John N. Wright; Marshal, William R. Rice; Tyler, David S. Hill; Chaplain, Charles C. Sanderson; Organist, Dr. William G. Ware.

I'LL WAIT FOR YOU, MY BROTHER.

I ll wait for you my brother, yes patiently I'll wait,
At the portals of the Temple, just within the Golden Gate,
And my soul will start with gladness when your footsteps I shall hear
Ascending Jacob's Ladder, on the mystic rounds so dear.

We'll together give the signal to the white robed guardian,
No brother from the earthly Lodge denies he entrance in:
They have wrought out their allotted time in human quarries wide,
And bear with them a token sure that cannot be denied.

They know the sign of the elect, and how to speak the Word,
And by them crave to enter to the presence of the Lord;
The Warder stern will open wide the gates of gold and pearl,
And full upon our longing eyes will dawn the heavenly world!

We shall gaze upon the splendors, that on every side surround,
As described in Revelations by our Patron, good St. John;
And unite with our glad voices in that grand angelic hymn
That rings through Heaven's high arches, ascribing praise to Him

Who once on Earth in mortal form with fallen men did dwell,
And taught them that grand Charity, "Love one another," well;
Who died that we might be redeemed, and from our sins be free,
And dwell with Him, and share his love through all eternity.

We'll advance to the Orient, salute "the Great White Throne,"
And bow our heads in worship of Him who sits thereon,
Then take our place among the throng who left us long before,
And receive from them the greeting — "Brother we part no more!"

So I'll wait for you, my brother, I will wait for you above,
At the entrance of the Temple, where dwells the God of Love;
But should the Messenger of Rest choose first to summon thee,
Then, by our Brotherhood, I ask that you will wait for me.

—A. C. Peters.

Masonic Tidings.

MASONRY IN CHINA AND JAPAN.

(Second Article.)

In continuation of our last month's article, we now proceed to review the condition of Masonry, or rather of Secret Societies in Asia, which have as we think, for the most part, been erroneously supposed to be cognate to Masonry, to which indeed most, if not all of them, of *native* origin, have no point of resemblance, much less of relationship, except that of *Secresy*, and the recognition of members. Several years since, the discovery of an old Israelitish Colony in China, and some peculiar circumstances connected with its religious rites, gave rise to a discussion amongst Masonic writers, as to whether that strange old-world people had ever been acquainted with Masonry ; and some of these writers inclined to answer the question in the affirmative, chiefly induced to that belief by the fact, that European and American visitors to the East, had often been received in Lodges, where they met Hindoos, Malabar Jews and Parsees, acting not only as members but even as officers in the Lodges. After, however, the most careful examination we could make, we, years ago, came to the conclusion that the only Masonic Lodges in India, China or Turkey were of European, and, most generally, of English foundation, except at Shanghai, where we have a Lodge under our own Grand Lodge. In all these Lodges there are many native members, mostly however, if not entirely, belonging to the higher and more educated classes, who by travelling and association with cultivated Europeans, have been led to cast aside the trammels of their original superstitious faiths. The very nature of the Hindoo, Buddhist and Parsee religions necessarily debars their votaries from entering the ranks of Masonry, which, as is well known, insists, as a primary condition, on the part of the candidate, on a sincere and devout belief in the ONE SUPREME GOD and CREATOR of the Universe.

We have no hesitation in asserting -- that no trustworthy proof has ever been produced of the native existence of Masonry in any Idolatrous Nation. Wherever it is found existing in such countries it is as clearly proved by *its own instrinsic nature* and character, to be a transplant and not an indigenous production, as any of the Eastern Fauna or Flora, that we keep and cultivate in our Zoological Gardens and Greenhouses, are demonstrated by their habits and requirements to be strangers to our colder, but purer and more bracing climate.

We are certainly of the number of those who look forward to a time when Christianity, with all its accompanying benefits and blessings, will be diffused over all the world ; but it is perfectly patent to every reader of history, that it must and can only, in the first place, be proclaimed and propagated by men of the hardy, practical, energetic character which so uniquely distinguishes the Anglo-American race from the rest of the human family. Great strides in various lines of culture and civilization were doubtless made by certain Southern and Eastern nations, at very ancient periods of history ; and to this day, in India, in Egypt, in Assyria, the mighty monumental records of that civilization survive and supply the lack of written documents to attest its vast and wonderful extent. Even in architecture alone, the Obelisks, and Temple-ruins of On or Heliopolis, and other cities of the Nile ; and the grand Rock-Temples of Petra and Ellara still tower aloft, as impressive witnesses of the old world's wondrous progress in that elevated art, at a time far beyond the earliest extant annals of the most ancient history. But it appears clearly that it pleased the same Providence who had permitted and fostered this very ancient civilization of the East, afterwards to sweep it utterly away, by a vast deluge of destruction in some countries, and only to allow ruined and corrupted traces of it to survive in others. At all events, since the downfall of the Roman Empire, and yet more, since the termination of those dark ages which brooded so long and heavily over the world, previous to the great awakening of the minds of men in the 14th and 15th centuries, it has been quite clear that to the races of Northern Europe, and to *us*, their not degenerate descendants, has been allotted by the same All-Wise Providence the glorious and solemn duty of restoring to the ancient East its lost civilization, raised to the highest and purest form by Christianity ; — and, as a necessary corollary, Masonry, the handmaid of Christianity, must march along with equal and harmonious step.

It is unnecessary for us to recapitulate the arguments and proofs so often adduced in the pages of this Magazine, to demonstrate the close and intimate relationship between all true Masonry and the spirit of Christianity, in its broadest and loftiest sense. The former does not presume to intrude upon the more sacred and divine mission and province of the latter ; but, based as it is upon the grand principles of reverence to God and " goodwill to man " — the charity so constantly and earnestly inculcated by the SAVIOUR, and by the great Apostle of the Gentiles, it is and must ever be Christianity's most natural and most powerful ally. There are indeed,— with deep regret do we acknowledge it, — not a few so-called Masons, and of high degree too, both in this country and still more in Germany and France, who are seeking to degrade Masonry from this, its true and noble standard, to the rank of a mere human and Godless Institution ; but in this, as in all other things, we have a full and confident belief in the good old maxim, *Magna est veritas, et prœvalebit* — mighty is Truth, and it will win the day. Masonry has done, is doing, and is destined yet to do, a great and good work as the auxiliary of Christianity, in promoting the happiness of humanity and the progress of civilization ; and this belief renders us the more anxious that all due and rightful steps should be taken to establish it on a legitimate and sound footing in those Asiatic countries, with which our intercourse is already becoming so intimate ; and especially in that nation, whose people are evincing so strong and enlightened a desire to derive improvement and benefit from our institutions. The intelligent and liberal spirit exhibited by the members of the Japanese Embassy now in this country, and the fact of *two members* of that Embassy having recently *sought initiation into our Order* here, will sufficiently elucidate these remarks.

And now, to return for a while to the native secret societies of Asia, and particularly of China, respecting which mistaken views have been too hastily adopted by some of our writers. There has long existed in China, a Secret society called the *Triad* or " *San-ho-hwuy* " Society, and known for many hundreds of years previously as the " *Teen-te-hwuy*," or " Company of Heaven and Earth." To a certain extent this Society was cognate in its principles, as it was sympathetic in its aims, with Masonry, for its avowed design (so far as we can ascertain) was the alleviating the miseries, dispelling the ignorance, and counteracting the gross idolatry and superstition of the masses. The Brethren of " Teen-de-hwuy " were thus far in unison with Masonry, in that they sought to promote the welfare and happiness of their fellow countrymen. Political circumstances, however, subsequently and most unfortunately, led to a great change in the nature of that Society. When the ancient " Dragon " dynasty of China was forced to give way to the Tartars—the present ruling race—the tyranny of the conquerors was evinced, not only in confiscating the possessions of the conquered, but in the enactment of every measure calculated to efface the marks and memories of the old nationality. As King Edward destroyed the old Welsh bards, and as before him, the Norman conquerors of England strove to denationalize the Anglo-Saxon race, by enacting that the Norman-French should supplant the native English tongue in

the Courts of Law, and the court of the Monarch, — so were the subjugated natives of China commanded by their conquerors to assume the shaven crown, and the long cue, which were the distinguishing badges of the Tartars. The brethren of the " Teen-te-hwuy," bound by an oath of their order, refused to comply with this command, and thereby excited the wrath of their rulers to such a degree, that they were at last compelled by persecution to dissolve their society. They soon however secretely reorganized it on a different basis, and with different objects. From being a " benevolent," it became a political and patriotic association, in which hatred and revenge against the Tartar, took the place of good-will to their fellow countrymen. Thenceforth, of course, it lost all similarity to Masonry, which is essentially opposed to sectarianism and to party-politics.

The several rebellions that have of late years successively occurred in China, have been excited and organized by members of this " Triad " Society, many of whose secrets have been extracted by violence or bribery from cowardly or expelled Brethren. Their mystic word — of which however the meaning seems still unknown — is, in pronunciation, " Hung," but, when written in full, appears in the formidable shape " San-pah-urh-she-ih," and literally means 'three hundred and twenty-one ;' but doubtless each syllable has a mystic meaning to the brethren.

In order to baffle the efforts of the government for their discovery and punishment, the members renounce all use of their family names, and recognize each other only by the letter " Ko," or brother, the officers being simply distinguished by numbers, as Presiding officer No 1. &c. A learned English writer, a Fellow of the Royal Astronomical Society, who has examined the subject with some care, observes that many of the Chinese now in California are members of this Triad Society, but being aware that they are surrounded by spies in the service of their Tartar rulers, they are cautious of avowing the fact, lest they should bring trouble upon their families, still remaining in China. In like manner the " Cohongs " or Companies, which have houses both in San Francisco and in China, exercise the same caution, as the only means of guarding against the ruin of their business.

As has been already observed, the Hindoos, Chinese, Parsees, Malabar Jews, met by our travelling Brethren in various Asiatic lodges, are men of rank, wealth and cultivation, who have renounced the superstitions and errors of the native idolatries, believe in One God, speak our language, have been " made " in European, mostly English, Lodges, and have, in many instances, displayed great quickness and aptitude in acquiring an accurate acquaintance with Masonry.

Having given, several years since, in this Magazine (Vol IV, 1845), a very full account of these secret societies of China, we shall conclude this article by giving in our next an illustrated description of the "SEAL" of the "Triad" Society, which is in our possession. Before doing so, however, we would briefly sum up the substance of the preceding remarks, by stating what we conceive to be clearly proved—1st. that there is no foundation for the belief that any of those secret societies of Asia were identical with Masonry, which cannot spring from, or flourish in, an idolatrous soil, nor is capable of its fullest and highest development, except in acknowledged combination with Christianity: and 2nd, that it is the duty of the Grand Lodges of America to take prompt and efficient measures to respond to the call for properly constituted American Lodges in Asia, and particularly among that remarkable and inquiring nation, the Japanese, who have evinced so strong a desire to avail themselves of the benefits of American knowledge and civilization. It is the evident destiny of this great Western land to bear back the torch of Christian enlightenment — originally kindled in Asia— to the long benighted regions of that vast Eastern Continent, and our Order will be recreant to its duty, if it fails to keep pace with the other forces of American civilization, which are already advancing towards this peaceful and humanizing conquest of Japan.

DESIGN OF MASONRY.

We have no hesitation in declaring the design of the Masonic system, which has long been the admiration of the world, and has stood the test of ages, amidst every persecution to be as follows:

The initiation in the first, or Entered Apprentice's Degree, was made to partake, in a slight proportion, of the trials of physical and moral courage for which the admission into the ancient and chiefly Egyptian mysteries were famous. The second or Fellow Crafts Degree was rendered interesting by those scientific instructions and philosophical lectures which characterize later parts of the mysteries; though both degrees were made to tend to the glory of that God who had given such wonderful faculties to them and to the welfare of their fellow-creatures. Thus instructed in morals and science, the Third or Master Mason's Degree, led them to that great truth, which the sublimest part of even the heathen mysteries, though it too seldom succeeded, was intended to teach, and the faithful believer was assured of a future life and immortality beyond the grave. —*Pomeroy's Dem.*

PRINTED RITUALS.

The Evergreen for March has a spirited article by R. W. Bro. Parvin on the subject of Printed Rituals and "Mnemonics," a portion of which we give below. The evil complained of has been steadily growing up among us for the last ten or fifteen years, and has now reached a magnitude and popularity which should arouse the indignation, as well as the serious apprehensions of every Mason who has any respect for the obligations which rest upon him. It sprung into existence as the successor, and as a consequence, of the old and exploded demoralizing system of itinerant masonic lecturers, which contributed so much, in former years, to destroy everything like uniformity in the ritual and practices of the Institution throughout the country. Forewarned by the fate of their predecessors, the instigators of the new movement have mainly conducted their work in a covert and surreptitious manner. Some few indeed, like Morris, have been shameless enough to publicly avow and attempt to justify their criminal purposes, and they have succeeded in seriously impairing, if not irredeemably corrupting, the pure and ancient ritual of our Lodges. As accessories, and to give to their labors a show of decency and respectability to which they have no claim, they have filled the market with a class of pretended *text books*, which are as worthless and unreliable as themselves, and far more dangerous in their corrupting influences. It is full time that the Grand Lodges took this matter into serious consideration, and applied the necessary measures for its suppression, or else they may as well throw the doors of their Lodge rooms open to all who may choose to enter them. We extract from the Evergreen as follows:

Our English brethren over the waters have for some time been discussing the subject of "Printed Rituals." In our last number we published several articles from *The Freemason* (London). in which a writer over the signature of Randolph Hay, not only asserts but proves the truth of his assertion that, "The American brethren have published authorized rituals of the masonic degrees." We published the denial of an "American Freemason," who writes from Cincinnati, but such a denial amounts to nothing, in view of the facts patent all around us.

We are astonished that any one in this day should aver that there are *no* "printed rituals." Our Cincinnati brother is a well informed Mason, and must know that Rob. Morris has published several editions of his "Mnemonics," and that John Sheville has also printed his "Hindoo Mythology," the first work of the symbolic, and the last, of the capitular degrees. These works have been hawked about our streets for sale, dog cheap. The first edition of the "Mnemonics" was lithographed and given to "a favored few," though they turned up plentiful as autumn leaves. Then the second edition appeared altered and amended, and printed, and sold for ten dollars a copy, soon reduced to five dollars, and then to one per copy. Agents authorized by and in the interest of the author and publishers, travelled no less than five states, and how many more we do not know, peddling them for filthy lucre. To the truth of these assertions a thousand tongues could testify.

Printed rituals, then, are no myth. But unfortunately the matter does not end here. That Masters, High Priests and other officers "swear by the book" is equally clear. Time and again, both in lodge and chapter, have *we* seen the presiding and floor officers use the book, and without it could not work. We have seen it so often that our senses have become blunted, and hideous things become familiar, till all expressions of contempt are lost in their utterance.

LETTER FROM VIRGINIA.

Charlottesville, Va. Apr. 15, 2872.

BROTHER MOORE:

My masonic affiliations in Massachusetts; in short, by reason of being a Mason and letting it be known under proper circumstances, my visit to Virginia has been felicitous, as well as clothed with increased interest and pleasure, especially in this ancient and respectable county of the "Old Dominion"—Albemaile. Charlottesville is the county seat, around which, as is usual at the South, centre the business, the institutions, the politics, and general social interests of the county. The great families have intimated relations here—associated action on all matters, originates here; the Lodges, Chapters and Commanderies meet here, whilst the assemblage on Court days, once a month, presents a spectacle suggestive of a New-England Fair, in the country. Monticello, the ancient seat of Jefferson, is two miles away, and a mile in the other direction stands the University of Virginia, the pride of the South. It was founded by Mr. Jefferson, whose attractions during his whole life were identified hereabouts. Madison and Monroe dwelt and were familiary known here, after quitting the Presidential office. The Librarian of the University was appointed by Jefferson in 1826. He has held the office ever since. He too has been fifty-four years a Mason, and did me the honor to escort me to his Lodge ("The Widow's Son"), on Saturday evening last, at a special meeting for the "raising" of a distinguished literary gentleman of this State, late a member of the University. At this meeting there were present Dr. Randolph, a great grandson of Jefferson, and a large circle of the most valued people of the county. The Master of Williamsburg Lodge and myself were the only visitors. We gave the Brethren an invitation to our respective Lodges. I took occasion to say a word for the memories of "St. Andrew," and the Master of Williamsburg No. 6. gave some interesting reminiscences of Bros. Washington and Lafayette.

The work was admirably done, with a noteworthy promptness, precision, and laudable attention to the landmarks. I noticed several points in the general working of the Lodge which could be adopted with advantage everywhere, and nothing to be omitted; while the delicate courtesy, gentlemanly bearing, and considerate intercourse among members, gave a tone to this Lodge-meeting which would have done honor to the Craft in any country. The W. Master, a rich planter, rode thirteen miles in the saddle to attend the meeting; he was indeed a noble specimen of a man and a Mason; hospitable and bright, he presided in the East in a distinguished manner.

So far as my observation goes, a diploma, as an aid to a stranger who can "work in," is of no consequence. Such a document has not once been asked for, and the remark was made at the "Widow's Son Lodge," that these certificates or what not, as a protection, were apt to be the sure accompaniment of a person who ought not to be admitted as a visitor, and could not have been if left to his capacity to stand the thorough examination which ought always to be instituted, with or without regard to documentary evidence of any sort.* This view of an important matter in the order, commends itself to any judgment. An examination of the roll of the Lodge showed the high character of its membership for nearly a century past. At an early day it was styled "The Friend of Virtue Lodge."

I notice that in Norfolk a determined effort is making to raise

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* Neither Diplomas nor Certificates are intended to supersede or take the place of personal examination. They are collateral evidence of regularity, and when properly attested, with the *seal* of the Grand Lodge issuing them (which can not easily be counterfeited), are of important value, and rarely ever more so than at the present time.—Ed.

$40,000 to complete the fund for the new Masonic Temple of that city. At Richmond last Tuesday evening, Bro. Capt. D. W. Bohanhon, at the request of "Loge Francaise No. 53, A. F. and A. Masons," delivered a lecture illustrative of the Scriptures, as applying to Ancient Craft Masonry. The Richmond Commandery of Knight Templars did the escort of the Blue Lodges to the Centenary Methodist Episcopal Church, where the lecture was delivered. Bro. Bohanhon is represented as a learned Mason. I regret that the course of my journey prevented my listening to this lecture and giving you a report of it.

Vigiania is recuperating manfully; northern men and capital are welcomed here; many rich opportunities are open here for new comers. I am bound to say that a Mason is here taken to hearts and homes by a generous fraternity. ZED.

GRAND LODGE OF ENGLAND.

The Grand Lodge of England held a quarterly communication at Freemason's Hall, London, on the 6th of December last, the Marquis of Ripon, M. W. Grand Master, on the throne, and a full board of officers in attendance.

The principal business before the body, was the consideration of certain allegations made by Bro. Matthew Cook, against the officers in the Grand Secretary's office, whom he charged at the previous quarterly communication, of having "on their own account formulated, tabulated and sent abroad" degrees of Masonry not recognized by the Grand Lodge, "and that they make the office the place from which they emanate." The charge seems to have been without any proper foundation, one of the clerks, in the interim of business, having simply informally conferred or given information in one of the apartments of the office, in relation to a floating degree supposed to be Masonic. The complainant was pretty severely handled, and the charge was dismissed. The Grand Master, in putting the question, addressed the Grand Lodge as follows:—

"Before I put to Grand Lodge the Resolution which has been moved, I think it my duty to make one observation upon a portion of the statement contained in the Report. It appears from a paragraph which has often been read—to which, consequently, I will not more particularly refer—that in the opinion of the Board of General Purposes, the competent authority for the examination of such a question, a case has occurred in which an official employed in the office of the Grand Secretary, did, on these premises, perform some ceremony, whatever it may have been, connected with a degree not recognized by Grand Lodge. I think that that having been the case in this building, I feel very confident that through the inadvertence of an officer employed in the Department of the Grand Secretary, *it is my duty to express openly the opinion which undoubtedly I entertain, that any such use of any portion of this building ought not to be permitted.* I have no doubt that the building is intended *solely for purposes connected with the Degrees of Masonry recognized by this Grand Lodge*, and that to purposes of that description it ought to be closely and strictly confined, and I shall consequently feel it right to give directions to that effect."

The principle here laid down by Grand Master Ripon is, that Masonic halls are designed exclusively for Masonic purposes, and that they cannot properly or lawfully be used for any other object; and in this he is undoubtedly correct. The only other point in the proceedings, of special interest, was the passage of a resolution appropriating five hundred pounds (about $2500) for the relief of the Chicago sufferers. At the conclusion of the short conversation which ensued, the Grand Master said:

"In putting the question, 'That the sum of five hundred pounds be granted by Grand Lodge from the fund of General Purposes for the relief of the sufferers by the disastrous fires that have unhappily occurred in the Western States of the United States of America," he could not help availing himself of the opportunity of expressing the deep sympathy which he felt for the sufferers by that great calamity. He had carried away from that country so strong a feeling of the friendly manner in which both in his masonic and diplomatic character he was received, that it would be ungrateful on his part if he did not heartily concur in the resolution. He would only say in reference to a remark that had been made, that he thought each of these proposals ought to be taken on its own merits and dealt with accordingly in each individual case, but that it ought not to be drawn into a precedent for granting large sums of money for purposes of that description without the fullest and most careful consideration. He would now put the resolution, which was carried.

If you dont think Masonry worth a little study, even if it does cost something, quit it at once. Don't be a pretender — a "Know Nothing," be a respectable and intelligent Mason, or *no* Mason. This is our *advice*. — *Masonic Review.*

METHODISM AND MASONRY IN ARKANSAS.

We extract as follows from a letter written by Bishop McTyeire to the *Western Methodist* :

The Church building in Augusta, reminds me that Arkansas Methodism is almost entitled to the honor of inventing a style of ecclesiastical architecture. Nowhere else have I seen the "Lodge" so frequently domiciled under the same roof with the church. Even log houses in the country may be seen with the second story for a Lodge. One of them had a queer look, indeed — its second story seems to have been a second thought also ; it was framed and weather-boarded. There it sat upon the hewed logs, the superstructure, jutting over each end a few feet, suggesting a hat on the head, and suggestive of other things. I asked a "bright" Mason, how about this ? "Sir," he replied, "we believe in you. The church is founded on a rock, and Masonry on the church." He was disposed to be facetious. Whether we gain or lose by this arrangement, is a problem yet under consideration. It has been told me that some of our people pay more, and more willingly, for their Masonry than they do for their Methodism ; and that if a Lodge meeting comes in conflict with a church meeting, the latter goes by default. Also, that there were men who as members of the "Grand Lodge," allowed nothing to hinder their attendance, but as delegates to a District or Annual Conference, almost anything would keep them away.

Masonry is a noteworthy feature of Arkansas. It is a power. The best class of men are attached to it. I think the "ancient Order" more prevalent here than anywhere else. Our preachers all seem to belong to it.

And hereby hangs a tale. A few years ago, going into Sequatchie valley, on the Tennessee river, to hold a District Conference, on entering the valley, beautiful in its geography as in its name, I noticed that the fowls tarried till late in the morning on their roosts, and here and there one could be seen lying dead in a stable or out-house. The cholera or some other disease was among them. Whereupon, in my mind, I took two resolutions : 1. To eat no chicken that trip ; 2. To keep the reason to myself. A friend happened to ask if I was a Mason. I was not. "Why," inquired he, "don't you like them ?" He was informed that I liked them much, and had no objections to the Order, but I was a Methodist, and *that* took all my time, and gave an opportunity for all the good I could do. By and by we sat down to dinner, and my host offered stewed chicken and baked chicken, which I steadily declined. Well, he exclaimed, dropping knife and fork, and holding up his hands, "I see what I never expected in this world — a Methodist preacher that ain't a Mason and don't eat chicken." — *Texas Masonic Visitor.*

THE CAULD HOUSE O' CLAY.

BY ROBERT BURNS.

The last composition of the great Poet ; as sung by Brother John Doherty (an old Mason of 83 years of age), at the meeting of Lodge No. 350, at Omagh, Ireland :—

Farewell to the village, the best on the plain,
The low glens and green fields, which I'll ne'er see again ;
Farewell to my sorrows, and farewell to my care,
The old frail folks and the lassies so dear ;
At kirk, where I promised from folly to part,
The one that ensnared me I lie without smart :
But O, how the sons o' the Lodge can I lea',
And gang to my lang hame, the cauld house o' clay ?

I have been a Mason, but a sad life I had

* * * * * * * * *

Let Cowan and Craftsman be faithfully just,
Ne'er trifling with secrets, or babbling with trust ;
Our place may be higher than those who more pray,
When eased from our lang hame, the cauld house o' clay.

You'll move round, Sons o' Fellowship, yearly move round,
On the long summer-day, say a part to St. John;
As true temples of worth let your tried bosoms stand,
And say faith and troth by the wave of your hand ;
Be faithful and friendly to those who want skill,
And the plan you perverted be sure to fulfill.
Live up to your principles — O that you may ! —
When I'm in my lang hame the cauld house o' clay.

You will bury with honor the poor Widow's son,
While the folk from the old walls look curiously on,
When I am a stranger, and lying my lane,
You'll give me a round, aye, concerning the strain ;
It is lost amongst nettles — you'll find if you search,
My tomb of remembrance is marked with an arch.
I am very low, Brethren ; you'll wake the whole day,
And then take me hame, to my cauld house o' clay.

COMPLIMENTARY REPORT.

ADOPTED BY THE GRAND LODGE OF MASS. DEC. 27th, 1871.

[We offer no apology for placing on record in our pages, the following complimentary report, adopted by the Grand Lodge of this Commonwealth on the 27th of December last. When younger than we are now, it might have tried our *modesty*, with some severity, but we have got over that, and give it as an item of personal history, for which our friends alone are responsible] :—

IN GRAND LODGE, Dec. 27, 5871.

M. W. GRAND MASTER: — On behalf of the committee to whom was referred the Communication of the M. W. Grand Master, made to the Grand Lodge on the 14th of September 5861, I would respectfully ask you to observe at this time the two Marble Busts which are placed vis-a-vis in this hall on the right and left of the Oriental chair. The bust of our R. W. Brother Wm. Sutton, which was presented to the Grand Lodge, with appropriate remarks, at the Quarterly Communication held in June, A. L. 5869, has been mounted on a marble pedestal and transferred to its proper place in rear of the Grand Treasurer's chair. There may it ever remain, as long as this Temple shall stand, to signify the assistance which he freely gave to the Treasury, in providing the means to carry the Grand Lodge safely through the financial embarassment of that great undertaking, the rebuilding of the Temple.

Directly opposite to this, and in rear of the Grand Secretary's chair, by the munificence of the Lodge of St. Andrew, and in furtherance of the urgent recommendation contained in the Grand Master's Communication, above referred to, there is now presented to the view of the Grand Lodge the marble bust of him who, for more than a third of a century, adorned the office of Grand Secretary, and who (including the installation of this evening) has been installed a Grand Officer of the Grand Lodge for "forty years save one." The presentation of this life-like bust is a fit memorial on the part of the Lodge of St. Andrew to their oldest living member, who has entered upon the fiftieth year of his membership. Indeed, the semi-centennial anniversary of his initiation, on the tenth of October next, will be a special occasion, worthy of the general commemoration of the Fraternity. Let his bust on that day be crowned with laurel.

It is quite unnecessary to refer, in this Grand Lodge, to the signal zeal, learning and services in Freemasonry of our R. W. Brother Charles W. Moore. They have been made manifest, not in this jurisdiction only, but in all American and European Gr. Lodges; the Masonic world knows them by heart. In the days of persecution and of the threatened disruption of the order, he stood firm and steadfast; he was the leader of the faithful few, well grounded in the principles of Freemasonry, and well assured of its speedy triumph, for he knew, and he proved, that its foundations were laid upon Truth, the Rock of Ages.

And while it is our privilege — long may this be granted — to enjoy his living presence, we will bear witness to the wonderful fidelity and skill with which the renowned sculptor* has transferred his marked features to the expressive marble. Those who shall come after us as they shall behold his lineaments embalmed in this enduring form, surrounded, as we may hope, by likenesses of other distinguished Brethren, will point with unerring finger to this monumental bust and say, "He was the noblest Roman of them all, uniting to Roman firmness, profound Masonic learning, eminent service and a genial heart."

The two marble columns supporting these life-like busts may be henceforth regarded as the pillars of the Grand Lodge of Massachusetts. The one on the right will illustrate the material aid which our chief benefactor did not hesitate to give in time of need, and the gratitude of the Grand Lodge, which never fails to find fit expression to those who by their works show their faith in honor of the Craft.

The one on the left, the presentation of which we now specially commemorate, bears the image of him, who not only drew the designs on the Trestle Board, whereby the architect and artist were assisted in completing and adorning our new Temple, but who preserved and transmitted through the dark night of Anti-Masonry, the essential fabric and life of our order, and by whose example and perseverance the Fraternity have so much increased in numbers that this spacious edifice was a necessity for their accommodation. The name of SUTTON has been appropriately given to this hall, in token of a generous endowment. The name of MOORE shall shine on the historic page of Masonry as a Beacon Light to the Brethren.

Let us hope that before our next anniversary of Saint John the Evangelist, the example of St. Andrew's Lodge will be imitated by other Lodges, and will be repeated by herself also; and that every Lodge who has furnished one or more Grand Masters, or has taken the name of a Grand Master, will join in reproducing in marble, or on the canvass, as faithful and as speaking likenesses of those eminent Masons, as were those which happily adorned the walls of the former Temple; so that whenever, in the course of Providence, deprived of their bodily presence, their countenances shall look down upon and cheer the Grand Lodge in all her communications.

For the Committee,

G. WASHINGTON WARREN.

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*Martin Milmore, of Boston.

DEDICATION AT MILLBURY.

Olive Branch Lodge was chartered by the Grand Lodge of this Commonwealth in September, 1797, with authority to hold its meetings, in the town of Oxford, in the County of Worcester. It however, for the better accommodation of its members, was subsequently removed to the neighboring town of Sutton, where it remained until 1858, when it was again removed to the adjoining manufacturing village of Millbury, its present location. Its records, covering a period of seventy-five years, would undoubtedly furnish material for an interesting chapter in the local history of Masonry in the County where it is situated; but these are not before us. It was one of the very few Lodges in the county of Worcester which survived the Anti-Masonic persecution and successfully triumphed over the fanaticism and maledictions of its enemies. Of its members who were "faithful found among the faithless," the names of W. Bros. Daniel Tenney, Jonas L. Sibley, and Asa Woodbury are the most strongly impressed upon our memory. Bro. Sibley was, during a part of the anti-masonic period, United States Marshal at Boston, having his family at Sutton; Bros. Tenny and Woodbury were manufacturers, doing business at Sutton or Millbury. They were all gentlemen of high social position, and enjoyed the respect of their fellow citizens; but what was of equal importance to the welfare of the Lodge, they were all firm, consistent and determined Masons. They are all now dead, but they have left behind them memories which should be dear to their successors in the faithful old Lodge which they preserved and honored.

The Lodge, since its removal to Millbury, has been prospered in an eminent degree, and has now upon its roll the names of more than one hundred members, mostly young and active business men. It had outgrown its old apartments, and new ones became necessary to meet its increasing wants. For this purpose it has finished off and appropriately furnished others in a new, and one of the handsomest edifices in the town. The Lodge room proper, is sufficiently large to accommodate comfortably three hundred brethren. It is handsomely frescoed and ornamented with appropriate masonic figures and emblems, and is altogether a fine and desirable Lodge room. The other apartments are convenient, and all that the business of the Lodge will require. The whole were dedicated by M. W. Sereno D. Nickerson, Grand Master, on Thursday the 25th of April, assisted by Grand Officers as follows:

M. W. Sereno D. Nickerson, Grand Master.
R. W. Percival L. Everett, Deputy Grand Master.
R. W. Charles Kimball, Senoir Grand Warden.
R. W. Tracy P. Cheever, Junior Grand Warden.
W. John W. Robinson, *as* Grand Treasurer.
R. W. Charles H. Titus, Recording Grand Secretary —
and acting Grand Chaplain.
R. W. Charles W. Moore, Corresponding Grand Secretary.
R. W. T. E. St. John, D. D. Grand Master, Dist. No. 11.
R. W. George E. Stacy, D. D. Grand Master, Dist. No. 12.
W. William H. Chessman, Grand Marshal.
W. Horace J. Joslin, *as* Senior Grand Deacon.
W. William H. Murray, *as* Junoir Grand Deacon.
W. Henry C. Willson, } Grand Stewards.
W. Joseph B. Knox, }
W. Nelson R. Scott, } as Grand Pursuivants.
W. Edw. W. Bardwell, }
Br. Frederick A. Pierce, Grand Tyler.

The ceremonies of Dedication were in accordance with the established ritual, and were rendered with a precision and completeness such as is rarely met with on such occasions. At the conclusion of them the Grand Master addressed the brethren of the Lodge, congratulating them on their prosperous condition, and the fine accommodations which they had provided for their future labors. We have however no room left in our pages for any suitable abstract of the address, and must be content with saying that it was an earnest, sensible, and appropriate charge to the brethren on their duties and obligations as masons. It was listened to with close attention, and we do not doubt gave entire satisfaction to the listeners. The exercises were interspersed with music by a select choir. An earnest and eloquent prayer by the acting Grand Chaplain concluded the ceremonies.

After the closing, the brethren of the Lodge and their visitors "ate the evening meal" together at the public house in the village. But in this the Grand Lodge was not able to unite with them, being under the necessity of taking the cars for the city at an early hour. The Officers of the Lodge are as follows: —

Irving B. Sayles — W. M.
Martin V. Walling — J W.
Samuel N. Rogers — Sec.
Samuel D. Walters — J. D.
Peter Simpson Jr. Mar.
Albert A. Bradford — J. S.
Nathan H. Sears — S. W.
John Rhodes, Treas.
James Dyson — S. D.
Rev. Wm. R. Tisdale — Chapter.
Henry W. Sweetser, S. S.
Charles H. Holbrook, I. S.
Thomas K. Book — Tyler.

AN INTERESTING PAMPHLET.

Grand Master Nickerson, with his accustomed liberality and appreciative good taste, has caused to be printed for private circulation a full and unusually reliable account of the "Celebration of the Festival of St. John the Evangelist, by the Grand Lodge of Massachusetts, at the Masonic Temple, Boston, Wednesday evening, Dec. 27, 1871," in an elegantly printed pamphlet of ninety pages; and we shall be greatly mistaken if those brethren who may be fortunate enough to receive a copy of it, do not esteem it to be one of the most interesting documents of the kind that has ever fallen into their hands. It will be recollected by our readers that the occasion, besides being the celebration of St. John's day, was the fortieth anniversary of the publication of the somewhat celebrated "DECLARATION of the Freemasons of Boston," published when the Anti-masonic War had reached its culminating point in 1831. This coincidence gave to the festival an interest of rare and peculiar significance, and necessarily controlled and determined its character. We gave a summary of the proceedings in the Magazine for January last, and need not therefore repeat them here, further than to name the order of their arrangement in the pamphlet before us, as follows:

The brethren having assembled in the banquet hall, to the number of about three hundred, the Grand Master opened the ceremonies by a pleasant welcome to the bounties spread before them. These having been disposed of, he commenced the more intellectual part of the ceremonies in a neat and humorous address, which he concluded by calling up R. W. Bro. C. W. Moore, a synopsis of whose response, on the origin and character of anti-masonry, is given. He was followed by R. W. Bro. Sheppard, in an earnest and acceptable speech. Then came the reading of the "Declaration," and another speech by the Grand Master introducing R. W. Marshall P. Wilder; and then in succession, speeches by R. W. P. G. M. Gardner; R. W. Abraham A. Dame; P. G. M. Winslow Lewis; by the Grand Master introducing P. G. M. Bishop Randall of Colorado, who made a capital speech; by P. G. Ms. Heard, Coolidge, Charles C. Dame; by Rev. Dr. Quint, Grand Chaplain; Bro. Lovell Bicknell; the Grand Master calling up P. D. G. M. Charles L. Woodbury; and another by R. W. D. G. M. Avery. This concluded the speaking. In addition to the speeches however, the pamphlet contains the names of the original signers of the Declaration, and the names of all the Brethren who were present and participated in the festivities.

We hope measures may be taken to have another edition of this pamphlet printed and placed on sale at cost, so that every member of our Lodges may have an opportunity to make himself acquainted with its interesting contents.

JURISDICTION OF GRAND LODGES.

We have been favored with a copy of a very able report adopted by the Grand Lodge of Louisiana in February last, in which the committee lay down the Masonic Law of Territorial Jurisdiction. The immediate question under consideration was the recognition of the Grand Lodge of Quebec. The Committee say:

"We think the principle has been too well established to require further argument, and, therefore, we simply state it to be, that the Masons of every political State or nation having a legislature or government of its own, are entitled, whenever there exists therein three or more legally organized and regularly chartered lodges, to have its own Grand Lodge; and that, when such Grand Lodge is regularly organized, it should have exclusive control over all Masons and Lodges within its territorial jurisdiction. To illustrate: we mean by political States or divisions, such as the States and organized Territories of the United States; Ontario, Quebec, Nova Scotia, and New Brunswick in Canada; Ireland, Scotland, and England, in Great Britian; the various duchies of Germany; but not the various arondissements or departments of France, etc., because in these there is no separate legislature or government of its own. Conforming to the laws of the country in which we reside, we should make the extent of our Grand Lodge organization conform to the political divisions and changes which may from time to time be made. Grand Lodge organizations, as at present constituted, are principally for matters of convenience, and in order that harmony may prevail — in the community as well as in the Order — every Mason, whenever a change or division occurs in the political boundaries of States and nations, should take immediately the necessary steps to make the corresponding changes in their own Grand Lodge organizations. Nothing deleterious can possibly result from the adoption in practice, of this principle, and many benefits would follow if carried out in the proper spirit.

While we contend that the boundaries of Grand Lodge jurisdiction should always correspond with those of the States, we also as firmly contend that it be absolute and exclusive. No allegiance, directly or indirectly, or however remote, should be allowed. All should be united under the same Grand Lodge banner, and this, too, both for the sake of peace and tranquility in the State itself, as also for Masonic peace and harmony; for it need hardly be said that a community divided in its allegiance, either politically or Masonically, can remain for any considerable time free from discord and in peace.

We, then, conclude that the Grand Lodge of Quebec, having, under the principles as set forth above, been regularly organized by the delegates of a majority of the lodges within the province of Quebec, is entitled not only to be recognized as one among the sisterhood of Grand Lodges, and welcomed among us, but as also entitled to exclusive and absolute jurisdiction and control over all Masons and lodges within the province.'

WHICH IS THE STRONGEST?

We dont ask which is the *best* — but practically, which is the strongest and most reliable of the *two* ties of sympathy and brotherly love, as presented in the following case, given by Rev. Dr. Cavanaugh, editor of the Texas Masonic Mirror, and one of the oldest and most respectable of the Methodist clergy of the South: —

A brother Mason and brother Methodist, trading to New Orleans from Kentucky, was taken very sick in New Orleans, some thirty years ago. He was very anxious to return home, and took passage on one of the great steamers, then running in the lower river, and was brought on board in a bed. He knew no one, and had no attention from any one, except the steward of the boat.

Finding that he was growing worse every day, he had the door of his state room set open and called the passengers as they passed, and inquired if there were any Methodists on board? He found two or three brethren by this means, who came to him, spoke kindly, and expressed sympathy, but soon left, and did not soon return.

His case grew still more desperate, and he determined to try another method for relief. He had his door set open again, and as the passengers passed he *hailed* them by the voice of the mystic sign. But few had passed before he arrested the attention of a true brother, who instantly approached him, and inquired the cause. The sick brother made known his condition. The relieving brother had made several masonic acquaintances on board, and brought them all up. They soon made arrangements for his relief and comfort. A doctor was soon found and employed; each brother took his turn in watching over the sick brother, by day and night, until he was so far restored to health as to be able to travel alone. By that time he had reached Louisville.

THE SYMBOL OF THE ARK.

How merciful is the mystic signification of that sacred instrument for the reception of which both the tabernacle and the temple were reared!

It was a visible representation of the throne of Jehovah, the King of Israel, whose royal palace was the temple. The law in the midst of the ark on which He sat, signified the equity of His government, or the justice and judgment which are the habitation of His throne. The cherubims at both ends of the mercy-seat were doubtless emblematical figures of the blessed angels that surround His throne and fly swiftly to execute His high commands. The gold of which they were framed may signify the purity of their essence. The number, too, may denote the perfect harmony and mutual love of the immeasurable company of angels. The position of their faces, towards each other, may indicate the same thing. The adoring attitude of their bodies may represent the profound veneration they have for their eternal Sovereign. And their flying posture (for their wings were expanded and touched one another), did surely indicate the expeditious alacrity with which they fulfill the heavenly commission.

It was also a repository for the tables of the law, which were the instrument of that solemn covenant made between God and that peculiar people (an emblem of the covenant of Adam); and hence it was a perpetual pledge of the divine favor and protection to their nation, if they fulfilled their obligations to the King of Heaven, and a witness against them if they should prove unfaithful. The gold and cedar was a fit emblem of the invaluable worth, the spotless purity and the perpetual duration of the inclosed law.

The materials of the ark were cedar and gold. What hinders us, from this, to think upon the constitution of His wonderful person, whose humanity is like the cedar — the fruit of the earth, but not subject to corruption — and His divinity, like the gold in the ark, embosoms His human nature, ennobles but is not blended with it?—*Ex.*

IN JERUSALEM.

The work of exploration is not yet concluded, but its results so far have been recorded in a volume entitled *The Recovery of Jerusalem*, just issued in London. From the advance sheets of this work we are enabled to sum up the results as follows:

1. Several ancient aqueducts and many ancient cisterns have been discovered, and the much vexed question of how Jerusalem was supplied with water in the days of Solomon practically settled.
2. Considerable progress has been made in determining the course of the ancient walls, on which depends the authenticity of the Holy Sepulchre. The discoveries made tend to confirm their genuineness.
3. Important materials have been furnished toward the decision of the controversy respecting the area of the temple,
4. The external aspect of ancient Jerusalem is in two or three points brought out with new force.
5. There are some proofs discovered of the form of the ancient houses.
6. There is also an astounding revelation of the immense height of the Temple wall above the Kedron Valley.

7. Some approximation to the date of the walls of the Temple has been made by the discovery of Phœnician characters marked in red paint on their surface.

8. The interesting discovery by Dr. Robinson of what he supposed to be the arch of the bridge, which later travelers much contested, has now been definitely confirmed by the disclosure of its remaining fragments.

9. The whole history of the cartography of Jerusalem is for the first time clearly set forth, while it has reached its best illustrations in the maps and contours now for the first time published.

The explorers have made great additions to our knowledge of the Holy Land. The site of Capernaum has been identified, and those of Bethsaida and Chorazin placed almost beyond doubt. The greatest of their discoveries, however, is that of the exact location of Mount Sinai, and of the route by which the Israelites passed through the desert. They have also apparently ascertained the scene of the passage of the Red Sea, have identified the Wilderness of Sin, the sacred hill of Aaron and of Hur, and lastly, the memorable scene of the encampment of Israel when the law was given in thunder from Sinai. All these points have been established, as far as they are likely to be, by explorers who can speak with authority, as the first who have traversed not one route only, but every possible route in the Desert, and have seen not one or two only, but every possible scene of the great acts of the Exodus.

Among other interesting matters contained in "The recovery of Jerusalem" is a full and accurate account of the "Moabite Stone," which was discovered in 1868 in the ancient land of Moab, east of the Dead Sea. This stone when found was covered with an inscription in characters resembling the Phœnician, and is undoubtedly the oldest Semitic record on stone yet discovered. It relates the history, from the Moabite point of view, of the rebellion of King Mesha, who is mentioned in the third verse of the fourth chapter of the Second Book of Kings in the Bible, and whose revolt was finally overcome by the combined armies of Judah and Israel. It commemorates his success and triumphs; it explains how he wrested towns from his old enemies, and rebuilt and ruined cities of his own country; it shows that his wars were, to a certain extent, religious, that the king believed himself to be under divine guidance, and that no expedition was made unless by express direction of the god Chemosh or Chamos. This unexpected record of a nation entirely perished and passed away must be regarded as one of the greatest possible interest. Slight as may appear its contribution to history, it has a very real value, if it were only for the human interest it gives to that shadowy king who, brought to bay at last, when all his new-built towns were destroyed, all his cisterns and wells filled up, and all his good land marred, slew his oldest son upon the wall as a burnt offering to the god Chemosh, by whose advice he was ruled, and with that supreme act of despair, vanishes forever out of our knowledge.

Miscellanea.

"Sons of Light."

Burns, in his celebrated and matchless "Farewell to the Brethren of St. James Lodge, Tarbolton," written in 1786, makes use of these words, as follows:

"Oft have I met your social band,
And spent the cheerful, festive night:
Oft, honor'd with supreme command,
Presided o'er the "*Sons of Light.*"

We do not recollect to have met with this phrase, among any of the old masonic writers, anterior to the time of Burns. Tasso, in his splendid Epic, written about 1570, introduces it thus:

"*I now remove the film, and teach thy sight*
To bear the presence of the Sons of Light."

The masonic significance of the action of this couplet, is remarkable. Did Burns borrow the thought from Tasso? Or did both borrow it from Masonry?

Gone to Purgatory.

The *Vaterland*, the catholic organ of Bavaria, says that Donniges, the great Catholic dissenter, who recently died at Rome, was "carried off by the Devil," and is now in Purgatory— Our contemporary of the Mirror (San Francisco), says — "A good round sum of money paid to some priest, would work a wondrous change in his quarters — he would have him out of purgatory with a few well directed prayers, providing the amount of cash was commensurate with the importance of the case. What a profitable "fish pond" this purgatory is for the priesthood — their lines are mumbled prayers, their hooks are silver dollars and golden eagles, and the bigger the "fish," the bigger must be the hook! What "infallible" nonsense! No wonder their doctrines can't stand the light of free education; neither is it to be wondered at that the papal power is working most strenuously to overthrow our common school system, and build up their sectarian schools, where education is so wrapped in the haze of Romish superstition, and made subservient and secondary to the doctrines of the Church, that it fails to enlighten, but rather to darken the intellect. As they hate light, so do they hate Masonry, and take every occasion to give it a stab. It is a thorn in the Romish flesh, and will worry the papacy to the end.

Fell Among Brethren.

From the San Jose *Argus*, we learn that Bro. A. W. Murdock, died in that city March 29th, and was buried by San Jose Lodge No. 10. The deceased was a member of Howard Lodge No. 69, F. and A. M., and Alabama Chapter No. 66, R. A. M., of Mobile, Alabama. What a consolation to his friends it will be, to learn that he fell among brethren, who kindly smoothed the dying pillow, whispered words of hope in his dying ear, pointing him to the opening gates of the Celestial Lodge above. He left the "Sunny South" only to mingle his dust with the golden sands of the Pacific. His funeral took place from Trinity Church, of which denomination he was a member, the services being conducted by Rev. Mr. Foote, the congregation chanting the requiem hymn, and they laid him away in Oak Hill Cemetery, and the beautiful Masonic service was read over his grave, and he was left in his peaceful sleep that knows no waking.

Foreign.

We are gratified to learn that there is an increasing sentiment in the Grand Lodge of England, in favor of permitting its subodinates, in distant colonies, to form independent Grand Lodges whenever they shall have arrived at such a state as to warrant the belief that such organizations can be properly maintained.

The Grand Lodge of Prussia has again refused to repeal the provision in its Constitution, which prohibits the initiation of Jews and other non-Christians, by its Lodges.

The York Grand Lodge of Berlin has decided that a knowledge of the contents of its Protocols must be withheld from Entered Apprentices and Fellow Crafts.

The Grand Lodge of Italy had under its jurisdiction last year, one hundred and fifty subordinate Lodges, distributed as follows—" In Greece (Isle of Samos), 1; in Turkey, 9; (4 in Smyrna, and 3 in Constantinople;) in Magnesia, 1, and in Salonica, 1; in Egypt, 6, (3 in Alexandria, 2 in Cairo, and one in Suez); Tunis, 1; Tripoli, 1; Lima, 1; Buenos Ayres, 1; Montevideo, 1; Salto (Argentine), 1; Florida (Chili) 1; and in Italy 127."

Scribner's Magazine.

For May contains the following interesting table of contents. "Traveling by Telegraph, illustrated; My Brother, poem; Fanny Winthrop's Treat, a sparkling illustrated story; a continuation of Mrs. Oliphant's serial; At His Gates; No. V of Back Log Studies; Folk life in Appenzell; Vasa Fictilia in History; The waif of Nautilus Island, a touching story; Mr. Lowell's prose; Draxy Miller's Dowry, Part I, — a beautiful and interesting story; Our Educational Outlook; beside the editorial departments, always well conducted.

Price $4.00 per annum. For sale by A. Williams & Co. at the " Old Corner Bookstore," Washington St.

Harper's Magazine.

For May is full of the most attractive reading-matter, profusely illustrated. Of its sixteen articles, there are but five that are not illustrated. The Number opens with the second instalment of PORTE CRAYON'S "Mountains," all illustrated with a dozen of the author's most characteristic and effective drawings."

The Editorial Departments are up to their best standard. The EASY CHAIR gives some remarkable representations of the Press; and especially the news correspondent is peculiarly happy in his description of the ball given in honor of the Japanese Embassy. The DRAWER is this month unusually entertaining and felicitous in its anecdotes.

Presentations.

The Asylum of Detroit (Michigan) Commandery, was recently the scene of two more pleasing events in the way of presentations to officers of the Commandery. Past Eminent Commander John A. Barns was presented with one of the handomest silver services ever brought to Detroit. The collection consists of a gold lined coffee-urn, ice pitcher, tray and goblets of a new and unique design, tureen and ladle, butter-dish, syrup cup, and a large tray. These are all of satin finish. The presentation was made in behalf of the Commandery by Sir Knight J. W. Brown.

Sir Knight John P. Fiske, Generalissimo, was also made the recipient of a token in the shape of a French marble clock inlaid with malachite and gold, together with a pair of vases to match. The clock has a visible escapement with ruby pallets.

A family of Aged Brethren.

Perhaps no Lodge in the United States has so large a number of aged brethren and old masons, as Union Lodge on the Island of Nantucket—one of the oldest and most respectable Lodges in this jurisdiction. We give a few examples. Bro. James T. Chase heads the list, and was made a Mason in 1807, and is consequently of 65 years standing; Bro. George F. Bunker has been a Mason 53 years; George Swain, 52; Nathaniel C. Cary, 50; Henry Cottle, 49; Barzillia R. Weeks, 49; Charles P. Swain, 47; Frederick W. Folger, 44; of these, Bros. Bunker, Swain and Folger have been Masters of the Lodge, and Bro. Chas. P. Swain, its present Secretary, has filled that office for twenty-three years. They are all active working masons, and a credit to the old Lodge to which they belong, and were all in the ranks last year, at the celebration of its Centennial anniversary.

Laying a Corner Stone at Honolulu.

Our Masonic brethren of Honolulu, Hawaiian Islands, at the request of his Hawaiin Majesty's government, lately laid the corner stone of the new government building, designed for a Legislative Hall and for government offices. The Hawaiian government recognizing the ancient and time-honored custom, of calling upon the Ancient Order of Free and Accepted Masons, to perform the ceremonies of laying the corner stones of public edifices, extended that invitation to the Lodges of Honolulu, which invitation was accepted, the service was and performed with all the imposing ceremonies of the ancient Craft.

Clerical Masons.

There are 630 affiliated Masons among the ministers of the Gospel in Kentucky. There are 234 Clerical Royal Arch Masons in Kentucky, and twenty-four Clerical Knights Templars. Can the Rev. Mr. Blanchard have the effrontery to challenge the religious fidelity of so large a number of our clergy? If there was anything wrong in Masonry, would so many of our ministers adhere to it?

MASONIC CHIT-CHAT.

Peters' Musical Magazine for May, contains the usual quantity of fine music. Among the vocal pieces are "Ethel Dreeme"; the duet "We pray thee sing that song," each of themselves worth thirty-five cents. Also the instrumental duet "Attack Galop," besides a beautiful and simple mazurka entitled "Happy Thoughts;" and the Reverie "The Flowers Complaint." The price of the magazine is thirty cents a number, and is worth ten times that price. To be had of J. L. Peters, 599 Broadway, New York, and of the music dealers.

The rroper use of Lodge Rooms.—The Grand Lodge of New Jersey peremptorily forbids the use of the Lodge-rooms within its jurisdiction, to other bodies, or societies, than those to which they have been dedicated. Or, to state the matter more plainly, they forbid their Lodges occupying halls or rooms in common with any other than Masonic associations.

Henry Price.—We are indebted to Grand Master Gardner for a copy of his address before the Grand Lodge of this Commonwealth, on the life of Henry Price, its first Grand Master. We have only room enough left however to say that with its accompanying documents and illustrations, it is one of the most interesting and valuable contributions ever made to the early history of Masonry in this Commonwealth. We shall notice it more particularly next month.

The Supreme Council 33° of the Southern jurisdiction will hold a special session at Louisville, Kentucky, on the 6th inst. It is expected that there will be a large attendance of the Brethren of the Rite. The particular business seems to be the holding of a Lodge of sorrow, the conferring of the 33°, and the exhibition of the work of the lower grades by the local bodies.

Bro. Blackie, G. S. of Nashville, Tenn. had his equilibrium greatly disturbed recently by a nice dressed, able-bodied, healthy M. D. making application to him as Chairman of the Masonic Relief Committee, to pay his hotel bill, and other incidentals on the ground that *his wife was a Mason.* This woman had probably been deluded into some of the androgynous associations of the day, and led to believe that she really had claims on Masonry which she might use for the benefit of herself and husband. When will such humbuggery come to an end?

A. Williams & Co., at the old "Corner Store," Washington St., have just received a new supply of the "Ancient Constitutions" recently published by Bro. Richard Spencer, of London. It is a valuable work and worthy of a place in the library of every Masonic student. The Masonic Trestle Board, a text book for Lodges, Chapters, Councils and Encampments, together with the Pocket Trestle Board and Digest of Masonic Law, for the use of Lodges, may also be had of them, at wholesale or retail. The Trestle Board is the only text book ever published under the immediate sanction of the Grand Lodge of Massachusetts.

Marlboro.—United Brethren Lodge of Free and Accepted Masons, at their regular communication last month presented W. M. Geo. H. Adams, with a gold Past Master's jewel. The lady friends of the Lodge were present in large numbers. Wm. S. Frost made the presentation speech, which was replied to in a very feeling manner by Mr. Adams. Delegations were present from St. Bernard Lodge, Southboro, and Doric Lodge, Hudson.

Grand Encampment of Massachusetts and Rhode Island:—We have barely space the present month to acknowledge the receipt, through the courtesy of the R. E. Sir Benj. Dean, P. G. C., of a very elegantly bound copy of the proceedings of the Grand Encampment of Mass. and R. I. for the years 1871—2, and to make our grateful acknowledgements to the generous donor. We have before spoken of the contents of the volume, and of the admirable addresses of the Grand Commander which it contains, and to which we hope hereafter, to find an opportunity to refer again.

Symbolism.—Senger, in his Notes and Queries has the following:—"The *uncovered* head was simply the head *unarmed*, the helmit being removed. The *ungloved* hand was the hand *ungauntled*, and to this day it is an incivility, we all know, to shake hands with the glove on. Shaking hands is a token of truce, each holding the other's weapon-hand to make sure against treachery. So a gentleman's *bow* is an offer of the neck to the stroke of the adversary, and a lady's *courtesy* but the form of going on *her knees* for mercy."

The ladies will hardly accept this last definition.

THE

FREEMASONS'

MONTHLY MAGAZINE.

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HENRY PRICE,

The First Grand Master of Masons in America.

It is no less painful than humiliating that, after the lapse of nearly a century and a half, the Grand Master of the Grand Lodge of Massachusetts should feel himself called upon by a sense of official duty, to come forth in vindication of the personal character and masonic acts of the first in the long line of his distinguished predecessors, against the falsehoods and calumnies of one whose Masonic career has been but a practical illustration of the worst characteristics of his race. But

> "There is some sort of goodness in things *evil*,
> Would men observingly distil it out."

M. W. Bro. Gardner applied this test in his address before the Grand Lodge of this Commonwealth on the 27th of Dec., and, as the result, he has presented the legal Masonic status and dignity of G. M. Price before the fraternity of this country, so fortified and confirmed by historic truth as to defy any future slanders upon his memory or his acts.

As we have never, in view of the source from which they emanated, deemed it worth our while to notice these slanders in our pages, or to engage in any personal controversy on the subject of them, the following from the address before us, would seem to be necessary to give the reader a proper understanding of their abusive character:

"Recently it has been promulgated throughout the world that Henry Price had no such Commission as he claimed to have, and that the one which he produced was a *forgery*; that Henry Price was a forger, and an utterer of a forged instrument; that from 1733 to 1780 he acted a living lie ; and that the epitaph upon his headstone among the whispering pines of his rural-resting place has preached a deliberate premeditated falsehood, through summer heats and winter colds, for more than ninety years. No evidence has been adduced to prove the accusations, but the claim is made that because the absolute manual proof of the present existence of the Price Deputation is not forthcoming, therefore all other evidence is useless, and the accusations are true."

In meeting and refuting these gross calumnies, Bro. Gardner has wisely begun at the beginning, and he has made thorough work of it. Starting with Bro. Price from his earliest appearance in Boston, he has followed him step by step through all his business, masonic, and much of his private life, to the close of his earthly pilgrimage. Most careful search in every accessible department, has been made to obtain desired information ; the archives of the State Department and of the city of Boston, Records of Courts, and Registries of Deeds, have been carefully scrutinized ; Newspapers of the years in which he lived, public documents in possession of the local Historical Societies, and church and town records have been thoroughly examined ; and the result is the production of one of the most complete, connected and logically arranged memoirs of the life of a private citizen, that have ever fallen into our hands. We cannot follow the narrative as closely as our Brother has followed his subject, for this would occupy more room than our pages will admit of. A brief reference to a few of the leading points is the best that we can do.

In 1730 or '31 Henry Price was in business in Boston ; in 1733 Gov. Belcher appointed him Cornet in his troop of Guards with the rank of Major, showing he was then a citizen of good social position and enjoyed the confidence of the Governor. In 1740 he was a large land-holder and wealthy. In 1750 he retired from business, having acquired a competence. He had previously however purchased a place in the neighboring town of Cambridge, which he made his summer residence, and which finally became his permanent place of abode. "For the times," says Bro. Gardner, "he was rich in this world's possessions, fifty-eight years of age, and looking forward to years of enjoyment in the bosom of his family." But in 1759 or '60, his wife died, and on the 8th of October, 1760, his only daughter followed her. He then returned to Boston, where he remained for two years, and then removed to his estate in Townsend, where he continued to reside during the remainder of his life, having represented the town in the Provincial Legislature in 1764 and 1765. In 1771 he was again married and two children were born to him. In 1780, while using an axe in splitting rails, it glanced and struck him in the abdomen, inflicting a severe and fatal wound, of which he died, in about the 80th year of his age. He was buried at Townsend, and at the head of his grave his friends erected a monument (a fine lithographic copy of which is given in the address), bearing the following inscription :

In Memory of

HENRY PRICE, ESQ.

Was Born in London about the year of our Lord 1697 he Removed to Boston about the year 1723 Recd. a Deputation A P Pointing him Grand Master of Masons in New England & in the year 1733 Was appointed a Cornet in the Governors Troop of Guards With the Rank of Major by his Diligence and industry in Business he Acquired the means of a Comfortable Living with Which he removed to Townsend in the Latter part of his Life he quitted Mortality the 20th of May A. D. 1780 Leaving a Widow & two Young Daughters With a Numerous Company of Friends and Acquaintances to mourn his Departure Who have that Ground of Hope Concerning his Present Lot Which Results from his undissembled regard to his Maker & extensive Benevolence to his Fellow Creatures Manifested in life by a behavior Consistent With his Character as a Mason and his Nature as a Man "An honest Man the Noblest Work of God."

Our readers will of course understand that the above is a very meagre abstract of the exceedingly interesting personal history of the deceased, but it is all that we can find space for.

In 1733, Price was appointed by the Grand Master of England Provincial Grand Master of New England, with authority to form a Provincial Grand Lodge and to constitute Lodges. On the 30th of July of that year, he assembled the Brethren in Boston at the sign of the Bunch of Grapes Tavern in King Street, and there organized a Grand Lodge, appointing Andrew Belcher, Esq., son of the then Governor of the Province, his Deputy Grand Master, and the other necessary officers. Before the closing of the Grand Lodge, after its organization, a petition was received from sundry Brethren residing in Boston, praying to be constituted into a regular Lodge, which prayer was granted, and the Lodge was immediately put in a condition for working, with Henry Hope, Esq. for its Master. This was the first Lodge ever organized in America. A fac-simile of the petition in this case, is given in the address, and is probably the oldest masonic document in the country.

The authenticity of the "Deputation," or Commission, under which Price acted in this case, has been denied, which denial, if confined to the party making it, or the limited sphere in which he moves, would not be worthy of a second thought ; but unusual pains have been taken, and discourteous facilities afforded, for giving to it a wider circulation and a fictitious credit. This lends to it an importance to which it is not entitled. The ground of this denial is, that the original document is not producible, and that there is no record of it in the Grand Lodge of England. The explanation of the latter clause of this objection is given by Bro. Hervey, the present Secretary of the Grand Lodge of England, in his interview with Bro. John T. Heard.—"As it was the prerogative of the Grand Master," says Bro. Hervey, "to appoint the Provincial Grand Masters, such appointments were not reported to the Grand Lodge, and do not therefore appear in the records of that body."

To the same effect, and in confirmation of the statement of Bro. Hervey, is the following letter from Grand Master Price, to the Grand Lodge of England, in which the former complains of the omission in the record, and asserts his rightful claim to the precedency of all other Provincial Grand Masters in America:—

BOSTON, NEW ENGLAND, Jan. 27th, 1768.

"RT. WORSHIPFUL BROTHERS:—I had the Honor to be appointed Provincial Grand Master of New England, by the Rt. Honbe. and Rt. Worshipful Lord Anthony Browne, Viscount Montacute, in the year 1733, and in the year 1735, said Commission to me was extended over all North America by the Rt. Honorable and Rt. Worshipful John Lindsay, Earl of Craufurd, then Grand Master of Masons; but, upon inquiry, I find that said Deputations were never registered, though I myself paid three Guineas therefor to Thomas Batson, Esqr., then Deputy Grand Master, who, with the Grand Wardens then in being, signed my said Deputation.

"This Deputation was the first the Grand Lodge ever issued to any part of America, and stands so now in all the Lodges on the Continent. Other Deputations have since been given to different Provinces; but they cannot, according to Rule, take Rank of mine.

"So, would submit it to your Wisdom and Justice whether said Deputations should not be Registered in their proper Place, without any further Consideration therefor, and the Grand Lodge here have Rank according to Date, as it has, (by Virtue of said Deputations) been the foundation of Masonry in America, and I the Founder.

"Wherefore, Rt. Worshipful Brethren, I beg that inquiry may be made into the Premises, and that Things may be set right, is the Earnest Request of your much honored, and

"Affectionate Brother,
"And very humble Servant,
"HENRY PRICE."

The above would be accepted in any court of legal inquiry as a satisfactory explanation of the omission in the records of the Grand Lodge of England; but independently of this, our brother has furnished an overwhelming mass of irresistible evidence of the genuineness and regularity of the appointment; for which we must reluctantly refer the reader to the address itself, and dismiss the subject for the present at least, with the following extract:—

"In reviewing the life of Henry Price, we cannot escape the impression that the Ancient Society of Free and Accepted Masons, through his persistent labor, emerged from a position of comparative insignificance to one of prominence and great respectability in the Province. When he opened the Provincial Grand Lodge at Boston, in July 1733, the Brethren whom he called around him, with the exception of Andrew Belcher, occupied humble places in life, and were not calculated to extend the influence of the Society, nor to make proselytes from among the best men of Boston. But Henry Price set his standard high. He was ambitious that the institution should be known by the good character of its members, and that it should be represented by able and respectable officers. He retained the office of Provincial Grand Master only so long as it was necessary to carry out his cherished scheme. All his successors were gentlemen of the highest respectability and character, while those who became members of the Lodges gave to the Society a position which commanded the respect of all classes of men. The reverend clergy gave to it their sanction, and aided by the sacred rites of their office, in their churches, the public demonstrations which from time to time occurred. The press spoke in terms of respect of "that ancient Society, whose benevolent constitutions do honor to mankind," and of the distinction conferred upon those called upon to preside over its proceedings. Thus the institution won its way to favor in public estimation. When Price installed his successors, each one with more ceremony and pomp than the preceding one, he saw that the honour which he claimed, of being the "Father of Masonry in America," was not an empty honor, but one which in his day was worthy of pride, and which he well hoped might be ascribed to him in history.

"He had been successful beyond his fondest expectations. Wealth, political and social distinction, the high authorities in the Province, the teachers of Christian virtue and the leaders of the two great parties of loyalty and liberty, had bowed before the altar of Freemasonry erected by him. Thus he had accomplished all he had dared to dream of in the early days of his labor."

Before taking our present leave of the address, it may be proper to say, that in the appendix a large number of curious and interesting official documents are given, including the will of Price, a copy of his deputation, and also, for the purpose of comparison, copies of the deputations of Grand Masters Robert Tomlinson, in 1736; of John Lord Ward, 1743; Jeremy Gridley, 1755; John Rowe, 1768; the deputation of Daniel Cox, of New Jersey, 1730; copies of letters of Benjamin Franklin to Price; petition for the appointment of Gridley; letter of Price to Grand Master of England; letter of Grand Secretary of England to Price, in 1768; letter of Price to Grand Secretary of England, 1769; letter of Grand Secretary of England to Price, 1769; another from Price to Grand Secretary, 1770; answer of Grand Secretary to the same; another from Price to Grand Secretary of England; address of Price at the installation of Rowe; By-Laws of the first Lodge in Boston, 1733; correspondence between the first Lodge and Gov. Belcher, etc., etc.; the whole being of great interest and historical value.

In the face of all this positive testimony, and frequent official correspondence with the mother Grand Lodge, from which he originally received his Masonic authority, Henry Price is shamelessly proclaimed to have been a Masonic *impostor!* The offence admits of no excuse. Duty to the memory of the deceased demands that libeller should be held to his responsibility.

MASONRY AND CHRISTIANITY.

The London Freemason of April 20th 1872, contains an oration by Rev. M. J. Halford, delivered at the consecration of Commercial Lodge No. 1372, from which the following extract is taken:

> "One word to correct a mistake which I fear is prevalent, viz. with regard to the relationship existing between Freemasonry and Christianity. It is often said that Masonry knows nothing of Christianity, and that it ignores religion — This is a great calumny, the prominent position which the Volume of the Sacred Law occupies in all our lodges proves the contrary. True it is that masonry knows nothing of sectarian religion, still less of sectarian bitterness She is catholic in the true sense of the word. But in Christian countries our venerable institution assumes that the brethren are Christians, though it is not absolutely required. Nevertheless masonry expects every Brother to live up to the religion which he professes.

MASONRY IN CHINA AND JAPAN.

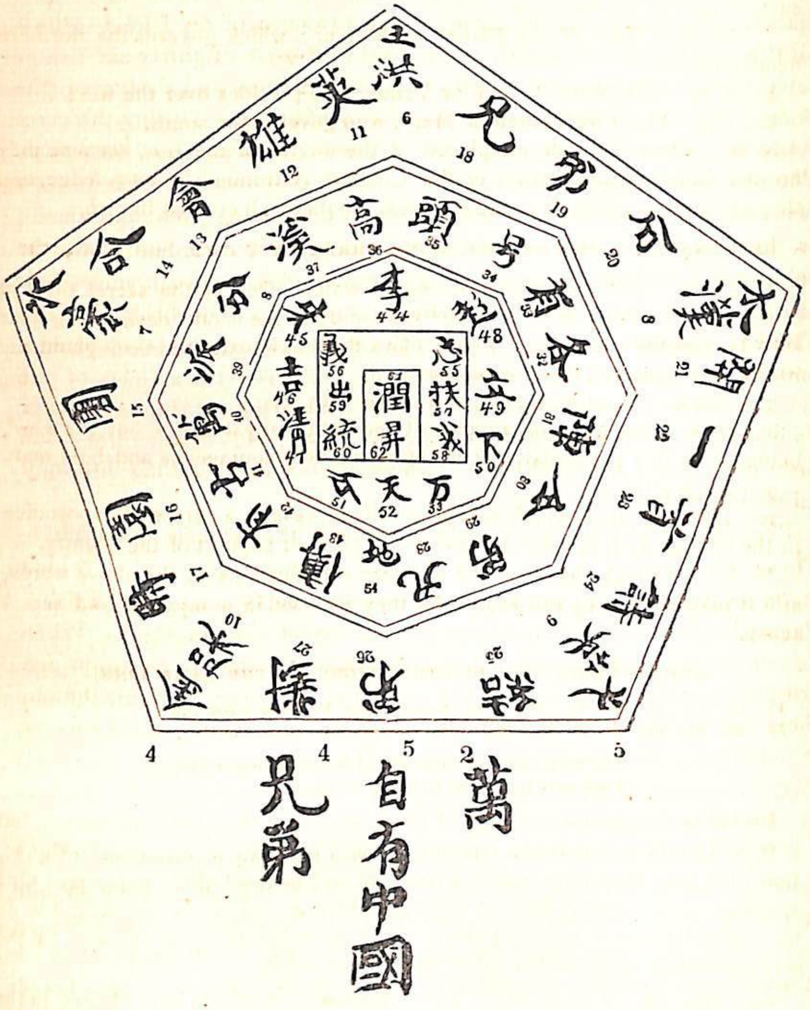
In continuation, and in conclusion of the articles on Masonry in China and Japan, given in the two preceding numbers of this Magazine, we lay before our readers this month the private SEAL of the celebrated secret association known in China as the *San ho hwuy*, or TRIAD SOCIETY. The date of the origin of this society we are not able to fix, but it is undoubtedly of considerable antiquity. It is known to have been in existence during the reign of the Chinese Emperor KEA DING in 1796, when it was called *Theen te hwuy*, or the Terrestrio,— celestial Triad Society, or the society which unites heaven and earth. It probably however sprung into existence soon after the overthrow of the old Chinese government and the accession of the Tartars in 1647. Its original purpose was undoubtedly self-protection against the tyranny of the usurping power, and the restoration of the old dynasty; but it ultimately degenerated and became a source of annoyance and dread to both Chinese and Tartars.

Like all the secret Societies of ancient and modern times, it has its own peculiar *ritual.* Of this however we know but little. The Initiations take place mostly during the day, in very secret and retired places. The obligation is given in the presence of an Idol, to which all the offerings are devoted, and is said to consist of thirty-six ties or sub-divisions, in allusion to the particular nature and design of the Society; but in what respects, we are unable to say. During the ceremony they have what they call *Kwo Keaau, or the passage of the bridge.* The bridge is composed of swords, — the extremities of which rest on two tables, or are placed upon the hilts, so that their points shall touch; or the members stand in two lines holding their swords so that the points cross and form an arch. The initiate takes the oath under this bridge, which is called the "passing or crossing of the bridge." The *Yisk ko*, or chief presiding Brother, sits at the end of this steel bridge, and has, like the others, a drawn sword. He reads the articles of the oath, at each of which the initiate gives an affirmative answer; after which he cuts off the head of a cock, (which in China is the usual form of giving additional force to an oath,) as a symbol, that thus may all perish who divulge their oaths.

They have also their secret signs by which they recognize each other. These are given in mysterious numbers, the most important of which is the number three, probably in allusion to their Society, the "Triad." Particular motions of the fingers form a second class of signs. When a member is in a promiscuous assemblage, and wishes to ascertain if a brother is present, he touches his tea-cup or its cover, with his thumb, fore and middle fingers, or with the fore, middle, and third fingers, which being observed by an initiate, he answers with another sign. They also use certain chants, etc. by which they make themselves known to each other.

The above is sufficient to show the more striking peculiarities of the Society, and to indicate the fact that in their mystic ceremonies and characteristics, they are in unison with all the secret associations of antiquity. A more particular account of them would be of little interest to our readers; we therefore turn to the Seal, and its explanations, which we give as a matter of curious interest, and which will be new to many of our present readers, though it has before appeared in our pages. For the explanations we are mainly indebted to the late Dr. Milne, Principal of the Anglo-Chinese College, of England.

THE SEAL AND ITS EXPLANATIONS.



EXPLANATION OF THE SIGNS IN THE FIVE ANGLES OF THE PENTAGON.

1. *Too.* The elephant, or saturn, who, according to the Chinese belief, has a particular influence on the centre of the earth, as also being one of the five elements.

2. *Muh.* The Wood Planet, or Jupiter, the planet which governs the eastern part of the heavens.

3. *Shwuy.* The Water Planet, or Mercury, which governs the northern hemisphere.

4. *Kin.* The Metal Planet, or Venus, who presides over the west.

5. *Ho.* The Fire Planet, or Mars, who governs the south.

N. B. These planets are placed at the angles of the *seal*, because they are the basis or foundation of the Chinese Astronomical knowledge, and they are also considered as the remotest points of all created things.

EXPLANATIONS OF THE FIVE SIGNS, DIRECTLY UNDER THE PLANETS.

6. *Hung.* A flood or overflowing of water. One of the secret titles of this society is *Hung Kea*, literally "the family of the flood," designating their activity, and their influence, which, like a flood have extended throughout the world, and rendered them omnipotent.

7. *Haon.* A guide, a thief, or a brave man.

8. *Han.* The name of an ancient and extinct royal family, but the word, being given in a particular way, it signifies a very courageous and bold man.

9. *Ying*, a hero.

10. *Kea.* A pillar, which metaphorically represents a person of importance in the States, as it is said such a one is a pillar or support of the country.

N. B. Although these are the ordinary significations of the above words, still it may be that by the Fraternity they are used in a mystical and secret sense.

EXPLANATION OF THE OTHER SIGNS IN THE SAME LINE.

11. 12. 13. 14. 15. 16. 17. *Ying, heung, hwuy, ho, twan, yuen, she.*
18. 19. 20. 21. 22 23 24. *Heung, te, fur, kae, yih, show, she.*

The hero and associates united in complete assembly,
Each man is a verse, to fill up the song.

Probably this is the meaning of these words, as they are represented, but it is well known, that it is a custom in the Fraternity to converse in rhyme, that they may the better elude suspicion, and conceal their meaning. One speaks a verse, or only half of a verse, which of course is unintelligible to the uninitiated, but readily known and responded to by a member, by the corresponding verse, or the other half of the verse.

25, 26, 27. *Kee, te, tuy.* These three words cannot be explained in the order in which they are placed. *Kee*, signifies to chain, to bind, and is frequently used to denote the formation or foundation of a secret society. *Te*, (if we are right in the character) signifies a Brother or a younger Brother, and would mean, "to form a brotherly band." *Tuy*, signifies a pair, or two things which are equal. But it is probable that these words have some reference to others on the seal; but in what relation it is difficult to discover.

EXPLANATION OF THE WORDS IN THE FIRST OCTAGON.

28. 29. 30. 31. *Heiing te tung chin,*
32. 33. 34. 35. *Ko yeu haou tow;*
36. 37. 38. 39. *Kaou k'e fur pae;*
40. 41. 42. 43. *Wan koo yeu chuer.*

All the Brethren are assembled for battle,
Each is ready with a chosen sign.
An ancient river divided into numerous branches,
Has flowed gently onward through the lapse of ages.

As a help to this translation, it must be remembered, that the society has secret signs and tokens, by which to recognize each other, or to make communication of ideas, and, that during the tumults of which they are the cause, they use these signs to call each other to the work of plunder or destruction. They deem their association to be of very ancient origin, and that it has spread itself from century to century over the whole world.

The above words can also be read in verses of eight or seven syllables commencing with No. 32, thus:

Ko yew haou tow k'e fur
Kaou ke fur pae wan koo yew.

N. B. This last verse is repeated as far as No. 36.

In short, it is impossible to limit the number of changes which, like the variations of the *pa kwa* (Chinese Numerical Table), may have an infinite number of modifications and explanations, known only to the initiated.

EXPLANATION OF THE CHARACTERS IN THE SECOND OCTAGON.

44. 45. 46. 47. 48. 49. 50. These signs as thus placed cannot be explained, and the reason why they are written with two different kinds of ink, red and black is, that they conceal a secret meaning, perhaps the real or fictitious names of the officers of the society. One half of the sign in *red* seems to be printed and to have a reference to the purposes of the association, and to the other signs on the seal; but the *yellow* portion is executed with a brush, or painted, and being united with the printed part, may perhaps signify the names of the officers in each particular place. In other places, where the names of the officers are of course different, the yellow part must be varied also. This supposition is deemed to be correct by several learned Chinese who have seen and examined the seal.

51. 52. 53. 54. These characters undoubtedly have reference to the great influences of the Order, and to their universal extent and power. 51 is 53 reversed, and 53 is an abbreviated form of *Van*, (a myriad) — 52 (in the pentagon) signifies "heaven," and 54 "earth." The position in which "heaven" and "earth" are written, may signify mystically that myriads of nations will come under the influence of the association.

EXPLANATION OF THE CHARACTERS IN THE SQUARE.

55. 56. 57. 58. 59. 60. *Chung e foo, wo chuh tung,* i. e. "Let the true and just be thus united to form one perfect whole," (universal kingdom or government). This appears to be the simple meaning of the words; but it is impossible to say how much more significant they may be, because in different positions, they vary essentially. Our translation is the literal one and corresponds with the known design of this society.

CHARACTERS IN THE OBLONG.

61. 62. *Yung shing.* We suppose that it signifies the chief of the Fraternity. Some interpret it the name of the founder; but the sign is written with yellow ink, and is probably the name of the present chief; — after whose death the black space in the seal can be immediately filled with the name of his successor, while the name of the founder of the society, being permanent and unchangeable, would be printed.

THE MASONRY OF THE MIDDLE AGES.

[From an Oration by Rev. J. Halford, England]:—"Speculative Masons of the nineteenth century have good reason to be proud of the first fathers of Freemasonry. They may point with legitimate pride to those stately and superb edifices, the masterpieces of architectural skill, which were amongst the chief ornaments, not only of these islands, but of Continental Europe; the cathedral buildings, which the present century, with all its resources and triumphs over the material world, can never excel in beauty of design, or in the skill which embodied and enhanced the grandeur of the architectural idea. These buildings are the work of Freemasons, and bear witness to their skill as builders, and the perfect knowledge which they possessed of all the resources of their art, and not only to their professional knowledge, but also to those great moral qualities of industry, temperance, mutual help, and trust, to their perfect order and organization, without which, works so stupendous could never have been brought to a successful result.

These virtues and this organization are still cherished by the Speculative Masons as their most sacred inheritance, and be it remembered that the results which they aimed at were the same as aimed at by us, —the glory of God and the good of men,—though the means by which those results were sought, were somewhat different; in the one case a material building, in the other a spiritual temple."

A DANGEROUS IMPOSTOR.

Information has been received at the office of the Grand Secretary in this city that one *Jose Amoros y Rubio* is visiting the Lodges in this jurisdiction, and probably strolling generally about the country, soliciting masonic charity. He is a Spaniard by birth, and speaks English but imperfectly. He presents a Diploma from "*Los Amigos del Orden Lodge No.* 5," of New Orleans, by which Lodge he was *expelled* from masonry in 1861. His Diploma bears the endorsements of the Secretaries of several Lodges which he has visited, and, of course, swindled. Among the number is "Roswell Lee Lodge" of Springfield in this state. And we avail ourselves of the occasion which this case presents to suggest, that these endorsements of the Diplomas of visitors by the Secretaries of our Lodges, is a "practice more honored in the breach than in the observance," as it is an unauthorized and dangerous attestation to the genuineness of the document, and the credit of the party presenting it. The practical effect of it is to weaken, if not absolutely to destroy, the usual test of a rigid personal examination, which in in times like the present, prolific of itinerant beggars, can neither be too strict nor exacting. The practice is of French, or Continental origin, where it is in common use; but it is there so measurably guarded, and so surrounded by restrictions, that the abuse of it is not of common occurrence. No such regulations however exist in this country, nor would they be practicable if introduced here. But, be this as it may, it is certain that, as the practice constitutes no part of our masonic jurisprudence, our Secretaries are no more authorized to make such endorsements without being specially directed so to do by vote of their respective Lodges, than they are to issue new certificates to the parties calling for them. The effect is practically the same, and the Lodge stands, to this extent, absolutely committed in favor of the visitor, by the unauthorized act of its Secretary.

The person named above, like most of his class, is well skilled in the *Ritual*; and in case any slight discrepancies arise in the course of the usual examination, he finds little or no difficulty in relieving himself of the embarrassment by attributing the error to his imperfect knowledge of the English language — "a trick of the craft," of which such impostors never fail to avail themselves, and by which they as rarely fail to deceive generous and inexperienced credulous Brethren. He professes to be a tobacconist by trade, and to be seeking means to enable him to commence business in that branch of labor. He also claims to have served as a Colonel in the Union army, during the late war. But no reliance is to be placed on this or any other of his stories. It is enough to know that he is an expelled mason, and an itinerant vagrant, and is to be treated accordingly.

WINSLOW LEWIS LODGE.

A special communication of this fine Lodge was held at the Masonic Temple in this city, on Friday evening the 10th of May, ult. The particular purpose of the meeting was a Fraternal Welcome to Past Grand Master Dr. Winslow Lewis, on his return from a recent trip to Europe. It was a delicate and appropriate compliment to our distinguished Brother, and one in which the hearts and sympathies of all his friends were warmly enlisted. There was one beautiful feature in the arrangements, which so far as we know, is without a precedent in the history of masonry in this country. The Lodge was organized in 1855—6, and has had nine regularly installed Masters, all of whom are still living and are active, zealous, and beloved members of it. Availing themselves of this interesting, if not remarkable circumstance, the Lodge unanimously adopted, as a prominent feature in the festival, the conferring of the third degree, filling all the offices, from the highest to the lowest, with the exception of Secretary and Treasurer, with their Past Masters as follows: —

W. M. Wor. Bro. C. A. Walker, First Master, 1856-7.
S. W. R. Wor. Bro. Benj. Dean, Second Master, 1858-9.
J. W. Wor. Bro. D. McB. Thaxter, Third Master, 1860.
S. D. M. W. Bro. S. D. Nickerson (present Grand Master of Massachusetts,) Fourth Master, 1861-2-3.
J. D. Wor. Bro. A. G. Smith, Fifth Master, 1864-5.
S. S. Wor. Bro. Thomas Sprague, Sixth Master, 1866-7-
J. S. Wor. Bro W. H. Chessman, Seventh Master, 1868-9.
Marshal, Wor. Bro, P. L. Everett, Eighth Master, 1870.
I. S. Wor. Bro. R. M. Field, Ninth Master, 1871-2-

The Lodge was formally opened by its W. Master, Bro. R. M. Field, in the presence of about three hundred Brethren, including many of the past officers of the Grand Lodge, and other distinguished guests. The introductory address by W. Bro. Field was a neat and appropriate beginning to what was to follow. He closed by introducing the W. Bro. Dr. Clement A. Walker, as the acting Master of the Lodge for the evening. The work then proceeded, and was of course given with great impressiveness and accuracy. It could not well have been otherwise with such a Board of experienced and accomplished officers. The music interspersed through the ceremonies was by a double quartette, and was finely executed.

At the conclusion of these ceremonies the Lodge was closed, and the members, with the invited guests, repaired to the Banquet Hall, and to a repast spread by the distinguished caterer, Bro. J. B. Smith.

At the proper time, short speeches were made by the W. Master of the Lodge ; by Dr. Lewis, as the guest of the evening ; by Grand Master Nickerson and other Brethren. It is hardly necessary to add that the occasion was one of peculiar interest, and was highly enjoyed by all who were privileged to participate in it.

THE NEW GRAND LODGE OF UTAH.

This body was organized on the 16th of January last, by a convention composed of the Masters and Wardens of the three Lodges existing in the territory, and respectively holding under the authority of the Grand Lodges of Montana, Kansas and Colorado. The proceedings, a copy of which is before us, seem to have been regular, and in conformity with the requirements in such cases. M. W. Bro. O. F. Strickland, one of the judges of the United States Court, in the territory. was elected Grand Master, and R. W. Bro. Joseph F. Nounnan, Grand Secretary.

The new body asks to be recognized by its sister Grand Lodges of the country, and has been so recognized by the Grand Lodge of Florida. We know of no reason why the recognition should be withheld by any Grand Lodge. "There may however," writes a correspondent holding official position in the body, to R. W. Bro. W. W. Baker, chairman of the committee of the Grand Lodge of this State having the question of recognition in charge -- "be some doubt as to our loyalty, and the belief may exist abroad that the Lodges here are made up of Mormons ; but such is not the case, and the simple fact that our Grand Master is one of the Judges of the United States Court here, should be enough for those who doubt our sincerity in this respect.

"Our membership in Salt Lake City, where the three Chartered Lodges are located, is one hundred forty-two M. M. We have another Lodge U. D. at Provo, (the second town in Utah, fifty miles south of Salt Lake), with about sixteen M. M., which has considerable work, and is doing well. There is also a prospect of an increase of Lodges the present season, in the different mining towns in the territory.

"The cash capital on hand of the three Lodges here, is about $3000. We have lately fitted up a hall, on a lease for five years, at a cost of $2600, which is pronounced by all visitors to be the finest Masonic hall between Lake Erie and the Pacific Ocean. For the use of it the three Lodges, and a Lodge of Perfection, pay a rent of $150 per month, and the furniture is all paid for. Since November last we have established a Board of Relief, to which each member pays fifty cents a month, and the Board never pays out less than from fifty to sixty dollars a month for charity. Salt Lake City being the centre on the great national highway, we are more often called on, than other richer Masonic Bodies in the States ; but we give with open hands, believing that Charity is the highest duty of a true Mason."

The only business of importance transacted after the organization of the Grand Lodge, was the adoption of two resolutions, the first forbidding all Masonic intercourse with Lodges holding under the Grand Lodge of Hamburg, and the second enacting the same prohibition in in reference to the Grand Orient of France.

The session was concluded by the following neat and appropriate congratulatory address by R. W. Bro. R. H. Robertson.

Most Worshipful Grand Master :

We are happy to greet you upon the formation of the Grand Lodge of Utah. The craft is prosperous ; harmony prevails. Bright and glowing prospects in the future lure us on to the accomplishment of greater good. The work of the past has not been in vain ; and now broader and more inviting fields of labor are spread out before us. We enter upon them with the full assurance that if we "deal justly, love mercy" and walk humbly before the Supreme Grand Master of the Universe, success will attend our every effort.

The circumstances which surrounded our early history were complicated and peculiar, queer and unprecedented. We grappled with them as best we could. The few brothers that rallied about our altar were faithful to their vows, true to their trust, and stood to the ancient landmarks of our Order with unerring fidelity. They guarded well the "inner door," and the "magic power of the mystic brotherhood" increased in this polygamic community, while none who held his country's authority in defiance or trod its laws beneath his feet entered the portals of our Lodges.

And now, as we sever our subordinate relations with the Most Worshipful Grand Lodges of Montana, Kansas and Colorado, we thank them for their fraternal protection and fostering care. May a kind Providence deal as justly and as generously by them as they have dealt by us.

In surrendering to this Grand body our respective Charters, we bring and tender with them the hearty co-operation and the best wishes of more than one hundred and twenty-five members, who will be found "diligent in every good work."

Now, Sir, we launch our little craft upon the great Masonic sea. We doubt not but in the future, as in the past, storms will arise; the wind will howl and whistle above, and the troubled waters roll beneath us; but with a steady hand at the helm, with the Bible as our Polar Star, the Compasses as our guide, and "Brotherly Love, Relief and Truth," as our motto, we can wrestle with the contending waves and ride upon their billows. We need never cast anchor for repairs."

MAINE REPORT ON FOREIGN CORRESPONDENCE.

Our own opinion is, and we believe it to be conceded as true by his Brethren throughout the country, that no abler or more intelligent reports on Foreign Correspondence emanate from any of our Grand Lodges, than those which proceed from the sharp-pointed pen of our distinguished Brother R. W. Josiah H. Drummond, of Maine. We are indebted to him, or to Grand Secretary Berry, (we don't know which), for an advance copy of his last production in this line, read before his Grand Lodge last month. It is a neatly printed pamphlet of about one hundred and twenty pages in small type, and, as an exceptional case, we have read every word of it, and have been amply repaid for our labor. To say that it is full of interest, acute reasoning and suggestive thought, is but an imperfect representation of its contents. Our Brother carefully and critically reviews the proceedings of some forty-five Grand Lodges, for the year 1871; and one exemplary trait in this review is, that it does not contain a *slang* word or a discourteous sentence, notwithstanding it does contain an unusually large share of sharp controversial matter.

We have not space, the present month, to notice any of these points of controversy, and must content ourselves with two or three short extracts: —

THE POWER OF MASONRY.

"No one who reads the following pages will fail to perceive that never before in her history, has Freemasonry been so great a power in the world as she now is. Her history, her jurisprudence and her fundamental principles are examined in the light of reason, philosophy and religion, and the manner in which she bears this test strengthens her power and influence. If she is not an immense power for good in the world, the fault lies not in her, but in her followers. This has been often said, but the lesson continues to be taught in each year's history."

MASSACHUSETTS.

"Bro. Sereno D. Nickerson, the new Grand Master, invited the Grand Lodge to a banquet on St. John's Day (Dec. 27, 1871), and it being the fortieth anniversary of the issue of the "Declaration of the Freemasons of Boston and vicinity," in the dark days, he had present quite a number of the signers of that memorable document, which we are exceedingly pleased to find published (including the names of the signers) in the Proceedings, thus, *for the first time*, placing on a permanent record so important a document with a list of the noble men who gave their names to it. The speeches at the banquet are given, and they contain a history of the circumstances under which the Declaration was issued. Bro. Charles W. Moore was its author: the fraternity in these days little know how much they are indebted to him and his associates, for not only vindicating the institution of masonry, but for preserving it in this country.

BALLOTING FOR CANDIDATES.

"The (California) Committee on Jurisprudence submitted an able report to establish the propositions: 1. That if the report of the Committee of inquiry is unfavorable, no ballot should be taken; and 2. That in no case can a petition, after it is referred, be returned without a ballot. We dissent from both of these conclusions, as thus broadly stated by the committee, and believe the rule and practice in Maine are correct. 1. The names of the Committee of Inquiry are matter of record, and when they present an unfavorable report, if that is recorded, or the candidate declared rejected in consequence of the report, there is made a perpetual record that the brethren composing the committee reported against the worthiness of the candidate. This places those brethren in an unpleasant position, that may be avoided as well as not. The report should be made as information, *but the character of it, whether favorable or unfavorable, should not be recorded.* After the information is received, the petition is readily disposed of by the ballot, and no one brother is obliged to sustain the onus of it. This course is sustained by the same reasons which exist for having the ballot *secret.* 2. We hold that when the committee find that, for any reason, the lodge has no jurisdiction over the candidate, they should so report, and the petition returned for that reason; the lodge should not assume jurisdiction in such a case even to reject the candidate. The same remarks, we think, apply to cases in which it appears that the candidate is absolutely ineligible: there is a wide margin between *ineligibility* and *unfitness*."

PUNISHMENT AFTER APPEAL.

"We regret to perceive that a committee decide that a brother who is tried and sentenced to be reprimanded, and appeals to the Grand Lodge, must still receive his punishment in spite of his appeal! The Grand Lodge, by giving an appeal, recognizes the fact that lodges are liable to commit errors and do injustice in such cases, and provides a remedy. But what a mockery it is to say to one complaining of the injustice of the lodge, you have a remedy but must still endure the punishment! What would be thought of a law giving a man an appeal from a lower to a higher court, against a death sentence, but requiring him to be hung at once, in pursuance of the sentence? In Maine we have no such barbarous laws, civil or masonic: in case of expulsion or indefinite suspension, we, by express constitutional provision, give the sentence of the lodge the effect of indefinite suspension until the case is finally decided; but in all other cases there is no punishment till final conviction."

CORRECTING THE RECORD.

"In former reports, we have had an issue with Bro. SIMONS upon amending the record after it has been approved: we are happy to find from this report that *practically* there is no difference between us. He would have an incorrect record corrected by an insertion in the margin: so would we, but we understood him to claim that a record once approved can never be varied. In Maine, any sworn recording officer may, by applying to our Supreme Court, amend his record upon oath, according to the truth, but the original record and the amendment should both appear."

We must close our extracts here, though there are several others we should be glad to lay before our readers had we room, and may do so hereafter.

THE MASONIC TEMPLE AT HASSKEUI, TURKEY.

The Masonic Temple recently erected at Hasskeui, near Constantinople, was Dedicated on the 4th of April last, followed by a banquet, concert and ball, at which the principal foreign residents, with their ladies were present, by right or invitation. The building is said to be a very neat and substantial one. The principal Lodge-room is spacious and lofty, and is handsomely decorated, and was erected by Calledonian Lodge, holding under the Grand Lodge of Scotland. Among the visitors present, was the American Consul R. W. Bro. J. P. BROWN, District Grand Master of Turkey, under the English authority. Sir Philip Francis, the English Minister, though not a Mason, was also present by invitation, and made an acceptable speech. Judging from the description given in the Levant Times of the following Thursday, the occasion was a very happy one, and quite an event in the modern history of Turkey. We believe there are some seven or eight Lodges in Constantinople, all of which are in a flourishing condition; but it is not to be inferred from this, that Masonry is popular among the natives. They are jealous of it, as they are of all foreigners, and would suppress it but for reasons of state policy.

MASONRY IN MAINE.

The Grand Lodge of Maine held its annual Communication for the current year on the 7th of May, with a very large attendance. The Grand Master in his opening address, paid tributes to the memory of Past Grand Master Thompson, and D. D. Grand Master Wiggin, who had died during the year. "His address," says the Token, "was long and interesting, and showed a diligent and able attention to the duties of his office." M. W. David Cargill of Augusta, was elected Grand Master; Edward P. Burnham, Saco, and Wm. O. Poor, Belfast, Grand Wardens; Moses Dodge, Grand Treasurer; Ira Berry, Portland, Grand Secretary.

The Grand Chapter met on the evening of the same day, and elected Comp. John W. Ballou, of Bath, G. H. P.; and Ira Berry, of Portland, Grand Secretary.

The Grand Commandery held its annual session on the following day, and elected H. H. Dickey, Lewiston, G. C.; J. H. Drummond, Portland, Deputy G. C.; Ira Berry, Portland, Grand Recorder.

R. W. Bro. Drummond, in his able report on Foreign Correspondence, gives a statistical table of much interest and value. We learn from it that the forty-three Grand Lodges in the United States, have under their several jurisdictions 513,294 affiliated members of Lodges. This of course does not include non affiliated masons, which amount to at least 50,000 more. The number initiated in 1871 was about 44,000 — admitted and restored about 17,000 — withdrawn, about 17,000. These withdrawals were probably mostly occasioned by removal, and for the organization of new Lodges. The expulsions for the year amounted to 912, Illinois giving 108— Indiana, 104— Michigan 68— Missouri, 161— New York, 65— Tennesee, 50; in addition to which there were 4,498 suspensions, and 11,786 rejections.

PUBLIC MASONIC PARADES.

We are kindly permitted to lay the following interesting letter before our readers. It is addressed to one of the District Deputy Grand Masters of this jurisdiction, and clearly indicates the views of Grand Master Nickerson on the important subject of public parades, by our Lodges and other Masonic Bodies. It is timely and judicious, and we commend it to the careful consideration of our Brethren in Massachusetts and elsewhere :

GRAND LODGE OF MASSACHUSETTS.
Masonic Temple, Boston, May 14, 1872.

DANIEL UPTON, ESQ. D. D. G. Master, District No. 9.

Dear Sir and R. W. Brother,

Personally I have a very great repugnance to public Masonic ceremonies and parades, and I never participate in, or consent to them, except in deference to the earnest wishes of Brethren whose opinions on such subjects I consider entitled to great respect; and then only when the precedents are clear. There are so many associations in existence now which imitate the titles, the regalia and the forms of Masonry, that there is great danger that the profane will soon regard them as of equal importance and dignity, unless we teach them to the contrary by holding ourselves, as Masons, aloof from all public displays, except upon the grandest occasions.

In olden times people so rarely saw a Masonic procession that they remembered it as long as they lived ; it was an event of a life time. The tendency now is to make them as frequent and as common as the parades of the Sons of Temperance, Kts. of Pythias, the Odd Fellows, or the Kts. of St. Patrick, These organizations may be, and doubtless are, very worthy and excellent, but they are not to be compared with Freemasonry. They are modern, local and transitory, while Freemasonry is ancient, universal and co-extensive with time. There is no surer way to impress this distinction upon the minds of the uninitiated than to confine our displays and ceremonies to duly tiled Lodges. If "familiarity breeds contempt," let us endeavor to secure respect by a return to the strictest possible secresy.

I have thought it advisable to express these views to you at this time, as it is not unlikely that applications may be made to you to grant dispensations for public Masonic processions upon Decoration Day. That occasion is observed in every town in the country at each annual recurrence. It is not such a special and rare occasion as would seem to justify the waiving of the express provisions of the Constitutions, and I greatly fear that if such dispensations are granted frequently, the dignity of the Institution will be materially lowered. I therefore trust that if such applications are made to you you will decline to grant them except for peculiar and pressing reasons.

Very truly and fraternally yours,
(Signed) SERENO D. NICKERSON,
Grand Master.

GRAND LODGE OF NEW JERSEY.

By the politeness of R. W. Bro. Joseph H. Hough, Grand Secretary, we are in possession of a copy of the proceedings of the Grand Lodge of New Jersey, had at its eighty-fifth annual session in January last. It is a very handsomely pamphlet of about three hundred pages, including the report on Foreign Correspondence, the latter covering one hundred and sixteen pages. The opening address of Grand Master Pine, is a well written business paper, but we notice nothing in it of special general interest, except a strong and decided protest against the action of the Grand Lodge of Hamburg, in authorizing the establishment of a Lodge within the jurisdiction of the Grand Lodge of New Jersey, which he very properly characterizes as a "gross and unwarranted violation of the exclusive rights and authority of the latter." In this he has the concurrence and sympathy of every Grand Lodge in the United States. The Committee to whom the Grand Master's address was referred, subsequently submitted a report on this subject, from which we make the following extracts :—

"Your committee cannot suggest any other means of protection from the illegal assaults of Hamburg, except those adopted by the Grand Master. That body has the physical power to plant Lodges within the jurisdiction of New Jersey, and this Grand Lodge is powerless to prevent it. The experience of many years demonstrates that Hamburg is deaf to the voice of reason, Masonic justice and well established principles of Masonic law. Appeal and protest are useless. This Grand Lodge must rely upon the declaration of the Grand Master — hereby affirmed by this Grand Lodge — that all Lodges in New Jersey, not constituted by the authority of this Grand Lodge, are clandestine and irregular. It is the duty of all officers and members of Subordinate Lodges to see that any Masonic intercourse between the members of regular Lodges and those of this spurious Subordinate be severely punished."

We find among the proceedings, the following preamble and resolution, which were adopted :—

"WHEREAS, It has been assumed to graft "Androgynous Masonry" upon Symbolic Masonry, by printing reports in connection in the public papers, and by the use of Lodge rooms in this jurisdiction, thereby giving it a significance to those who are unable to form a just estimate of the subject ; AND WHEREAS, the Androgynous degrees are unrecognizable in any other character than that of "bogus Masonry ;" therefore,

Resolved, That the use of the Lodge rooms in this jurisdiction for the purpose of conferring any degrees denominated Androgynous, is hereby interdicted."

The recognition of the Grand Orient of Brazil, was referred to the next annual communication.

The report of the Committee on Foreign Correspondence, of which R. W. Bro. Hough is Chairman, is an exceedingly well written and well considered paper, one of the greatest merits of which is, that while it is frank and outspoken in its convictions, it is courteous and respectful in its terms. We have read it with a great deal of satisfaction, and congratulate our brother on the very handsome manner in which he has discharged the delicate and important duty entrusted to him.

The writer pays the following compliment to the Grand Lodge of Massachusetts: —

> "We never take up the volume of the proceedings of the Grand Lodge of this grand old commonwealth, without experiencing pleasurable anticipations of enjoying a bountifully spread "feast of reason." And we never lay down the volume without a hearty and cheerful acknowledgment that our expectations have been more than realized. We dislike introducing in this report any invidious disinctions between our sister Grand Lodges, but we cannot refrain from saying, that the proceedings of no Grand Lodge in the Union contain so much that is useful and interesting to the Masonic antiquarian, historian, student and jurist, as do the proceedings of the Grand Lodge of Massachusetts."

The following commentary on the Montacute question is sensible and true: —

> "Much discussion has arisen in Massachusetts, as to which was the correct title. A Lodge in Worcester, known as Montacute Lodge, presented a memorial to the Grand Lodge, representing that "evidence had been submitted to them causing grave doubts in the minds of very many members of the Fraternity, whether Montacute is the true title." The result of their memorial is before us in this volume of proceedings, in the shape of a very able, learned, elaborate and exhaustive report of a committee of the Grand Lodge, bristling with quotations from all sorts of Masonic, historical, political and heraldic authorities. The conclusion to which we have arrived, after a perusal of the report is, that both the names "Montacute" and "Montague" were used by the family, the former being the more ancient, the latter the more modern designation. The question involved does not appear to us to be one of such importance as to call for so much labor and learning for its solution, as the committee have bestowed upon it. It is gratifying, however, to know that in this controversy, which has waged so long, and has been the occasion of much acrimonious penmanship, both sides were all the time in the right. The brethren of Montacute Lodge at Worcester, are now, therefore, in the enviable position of the party, whose absurd curiosity induced him to ask the showman, which is Napoleon and which is Wellington," and whose doubts on the subject were immediately dispelled by the convenient response, "You pays your money and you takes your choice."

There are some other matters in the report to which we may refer on some more convenient occasion.

MASONRY IN SMYRNA.

The present seat of masonic government in Turkey, is at Pera, Constantinople, where there are several Lodges, but its earliest point of activity is at Smyrna, where there were lodges established before the close of the last century. An old warrant now in possession of the Brethren there is adduced in evidence of this fact. It emanated from the Grand Lodge of Genoa in Italy, and is dated in 1789. There was also established about the same time, a Sov. Grand Chapter, of the 32°, the Seal of which is yet in existence. Though the order was for a time active and prosperous it finally fell into abeyance, in the early part of the present century. In 1855 a Lodge was opened there by some English officers, apparently under the authority of a travelling warrant, which was followed by the opening of two other Lodges, but by what authority is not known. These three however, about the year 1858—9, organized an independent body which they called the Grand Lodge of Turkey. This whole proceeding was irregular. In 1860 authority was obtained from the Grand Lodge of England for the forming of a new Lodge, which soon became popular, and has continued in successful operation to the present time. The irregular Lodges above referred to, were regularized by it, and one of those Lodges being composed mostly of Germans, who did not understand the English language, it became necessary to organize a German Lodge, which was done under the authority of the Grand Lodge of England, and it is now regularly working. In 1863 several French brethren petitioned the Grand Lodge of England for a Lodge to work in the French language, which petition was granted, but it soon after became dormant. In the same year a Lodge was established at Ephesus, but soon after fell into abeyance. In 1864, at the request of several Armenian brethren a Lodge was formed with authority to work in the Armenian language, and is still in a flourishing condition; and in the last named year the Greek brethren in their turn obtained a warrant for a Lodge to work in the Greek language, but in 1867 it terminated its active existence. In 1870 some Jewish brethren obtained a warrant for a separate Lodge in Smyrna, which is still prosperous. There are some other Lodges in Smyrna, but of the condition of which we are not able to give any particulars ; it will be seen from the above however, that there have been separate Lodges there within a comparatively recent period, composed of Greeks, Turks, Armenians, Jews, French and Catholics.

THE LATE BROTHER ABNER B. THOMPSON 33°.

We are indebted to Ill. Bro. Ira Berry, Secretary, for a copy of the Proceedings of the Council of Deliberation for Maine, held at Portland in November. After the transaction of some on important business, the Council adjourned and united with Yates Grand Lodge of Perfection, in the appropriate services of a Lodge of Sorrow, in memory of the late distinguished Companion Abner B. Thompson, 33°, Past Grand Treasurer of the Northern Supreme Council. At the conclusion of the solemn rites suited to the occasion, Ill. Bro. Josiah H. Drummond pronounced an exceedingly interesting and able eulogy on the deceased, in which he sketched at considerable length, the life and character of his departed brother and associate. We trust it will be allowed to appear with the next annual report of the proceedings of the Supreme Council, to which it will be an interesting addition. But for its length, we should be happy to transfer it entire to our own pages. The following extract is all that we can spare room for :

> " Our earlier Grand Lodge records do not show the names of Representatives of lodges in the Grand Lodge, and I cannot ascertain when Bro.·. Thompson first appeared in it. He was appointed Dist.·. Dep.·. G.·. Master for the First District, in 1834, and in 1835, at the commencement of the Session, he was Junior Grand Warden, *pro tem.* to which office he was elected at that Session, and re-elected in 1836 and 1837. During these two years, the representation of lodges in the Grand Lodge had been decreasing, until in 1837, but *a single lodge was represented.* Our examination of the records shows that at the Session, Bro.·. Thompson served upon every Committee. One lodge, after certain action, desired to surrender its Charter, and its communication was referred to a Committee, of which he was a member, and which reported that the lodge had violated Masonic usage and principles and recommended that the Charter be revoked, and it was so ordered. Was that not a splendid exhibition of faith in the perpetuity of Masonry, when a Grand Lodge, holding its Annual Communication in a private room in a hotel, with but a single lodge represented, and composed of but eight members, could thus revoke the Charter of one of its very few active subordinates ?
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> But, at the Annual Communication in 1838, the prospect was still more discouraging. The Grand Master was absent on account of severe sickness ; neither the Deputy nor Senior Gr.·. Warden was present. Bro.·. Thompson being Junior Gr.·. Warden, assumed the Oriental Chair, and, having previously, by his own exertions, secured the attendance of some of the other officers, and the Representatives of four lodges, opened the Grand Lodge ; the proceedings show no more faltering in the faith of those members, than do the proceedings in these palmy days of the institution. He was elected Grand Master, and re-elected in 1839 and 1840. The tide reached its lowest ebb during these years, and in consequence of the zeal and fidelity with which Bro.·. Thompson performed his duties, Masonry began to recover."

Brother Thompson was born at Middleboro, Mass., September 23, 1797, and died at Brunswick, Maine, August 4, 1871. He received the Orders of Knighthood in Boston Encampment, March 1845, there then being no Encampment body in Maine.

DEATH OF U. S. CONSUL AT CONSTANTINOPLE.

We regret to learn that our distinguished Brother John Porter Brown, the American Consul at Constantinople, died suddenly in that city on the 27th of April, of heart disease. He was one of the ablest of our foreign Consuls, and was highly appreciated and confided in by the Turkish government. His death has occasioned a void in the public service which our own government may find it difficult to fill. As a Mason, zealous, intelligent and learned, he probably had not his equal in the East. He had filled various offices, including the highest, in the Lodges, and was, some few years since commissioned by the Grand Lodge of England, Deputy Grand Master for Turkey ; the duties of which high office he discharged to the great acceptance of his brethren and the benefit of the Institution. He was a fine oriental scholar and accomplished gentleman. We believe he was a native of Baltimore.

A MASON BURIED AT SEA.

In mid-ocean, when death comes, 'tis tangible desolation—a little world's visible depletion, without the possibility of replenishing the number, or filling the void, unlike a death on land, where the surgings of humanity like forest leaves cover the space of the lost. This fact became indellibly impressed on me on the homeward bound voyage of the ship Horatio from the East Indies many years ago. Among the passengers returning to America, was a gentleman who had contracted consumption by his business as a tea sampler or taster, which is done by taking a small quantity of tea in the hands and breathing on it, and then smelling the flavor. The fine dust being inhaled into the lungs for any considerable length of time induces disease. He fully realized that he must soon die, but thought he might reach home for the endearing adieus of his friends, and more especially for that burial from the hands of his brethren in Masonry, which would seem the crowning act of his life's religion. But his vitality deceived his hopes. After passing St. Helena he failed rapidly, and finally, seeing that he could not reach land, begged the Captain, who was a Mason, and the few who stood around him, to do all that could be done to symbolize his burial as a Masonic one, the only door through which he wished his body to pass to oblivion and his spirit to the Infinite Lodge of tried and perfect Masons. How well we all fulfiilled the request, our limited resources spoke eloquently. The simple little tributes to the good man's wishes were to me more impressive than all the gorgeous funeral trappings since then witnessed. In the canvas he was sewed up in, we placed his "gold mark," showing the symbol he was known by in his Chapter. His lamb-skin apron and all the leaves we could pluck from a sickly geranium—the nearest approach we could make to the sprig of Acacia—one forecastle sailor, with divine tenderness of soul, presented his all (and a God could do no more) a few twigs of willows gathered at St. Helena beside the empty grave of Napoleon. At the foot of this canvas coffin was placed a cannon shot to ensure speedy burial. We all assembled at the leeward side of the ship, with the body placed on a plank poised on the rail above the bulwark. The order was given to "back the main-yard," which caused the ship to lose headway and remain nearly stationary, with all sail set. It was like the sun standing solemnly still in mid-heaven to respect this small world of woe. With tremulous voices we sang the Masonic burial hymn, "Solemn strike the funeral chime." The captain read the Episcopal burial service—in place of "ashes to ashes" he used the words, "we therefore commit his body to the deep." As the sentence was being pronounced the end of the plank was raised and a quick plunge entomned the remains of our fellow passenger, where no human eye will ever rest on his grave, while mumbling praises to his virtues. Scarcely had the rising bubbles on the waters ceased to break, when the sonorous order of "fill away" brought the deck in noisy tumult, and we were sailing on again to where eventually, all arrive by different routes to the same port.—*Jewel.*

LIGHT.

(From an Address by Rev. W. B. Tudor, at New Orleans.)

The Masons great quest is light. If we look up at night, we see shining upon us, with a distinct brightness, orbs and worlds, far beyond the point where our sun can lend them any radiance. They are not lit up by his beams and yet they shine. How is this? Science explains it. It has discovered a luminous element, which it calls ether, which encompasses all the worlds that our eyes behold. The element is invisible, impalpable, imponderable, immeasurable. It is a sea of light, irradiating every sun and bathing in splendour every star. Destroy or dissipate it, and our sun would go out in stygian darkness, and not a star would beam in the firmament. Suns and stars drink deep of the invisible glory, and then themselves become fountains of light, which rolls in waves, that in swift succession and with immense rapidity traverse in all directions the unfathomable sea. In the ethereal elements of truth which God has poured like a flood upon our intelligent being, Masonry would bathe itself that it may become itself a fountain and source of light to those that sit in darkness.

As the light of the sun gives unity to the works of God and kindles them into beauty, clothes every landscape with its rich and varied loveliness, imparts to every gem its lustre, to every star its blazing radiance, so is it the light of truth alone that gives unity, beauty, and excellence to the Masons' lodge.

Truth, like light, is stainless, pure. The ray that discovers the mote in the air is not infected by it, nor defiled by the stain that it reveals, only that it may be removed.

Light shines and creation rejoices. Verdure clothes the earth, and flowers adorn it; lakes and rivers become polished mirrors under its delicate touch, and ocean laughs to its very depths under the sweet and powerful influence, as day mounts the heavens. Life in a thousand forms renews its activity, the groves become vocal with innumerable song, the petals of the flowers unfold to Aurora's roseate fingers and cast forth their perfume, the beast of the field rises from his grassy couch, and the monarch of all goes forth to his labor. Such animation, beauty and joy is truth, received in the love of it to the soul of man.

The virtues taught in Masonry are the white light of truth refracted into the colours of the rainbow.

The light of truth in Masonry is the light of life and immortality. "Death is an eternal sleep:" they wrote it on their tombstones and cemeteries in ancient times. Truth with pencil of light, has written on our graves, "resting in hope."

"Who follows truth carries his star in his brain."

THE CAPSTONE AND THE MARK.

It is said that "Every emblem or type of Masonry finds its analogy in the Bible." That sacred volume that ever lies open on the altar of Masonry is the source of all Masonic light, and the emblems that are grouped around it in our mysteries, like the planets around the central orb of day, all reflect its rays, and serve to illustrate the moral beauties of a system whose leading principles are but emanations of that sacred light. The rough ashlars of the quarry and the polished blocks of the temple, are made to repeat in silent yet striking language the lessons of eternal truth. What Craftsman who gazes upon "the stone which the builders rejected," cannot read in it and its history the glorious triumph of truth?

"Truth, crushed to earth, shall rise again."

Often has she been lost in the labyrinths of ignorance, often has she been cast in among the smouldering rubbish of error; but only to be restored again, and in renewed beauty rise to her own lofty position. "The stone which the builders rejected is become the head-stone of the corner."

The Masonic capstone, studded as it is with gems of divine truth, is one of the most beautiful emblems of our system. The frequency with which it is referred to as a type in the holy writings, seems to invest it with peculiar importance. "Have ye not read in the scriptures, the stone which the builders refused is become the head of the corner?" Dr. Adam Clark says this expression was "borrowed from the masons, who finding a stone which, being tried in a particular place, and appearing improper for it, is thrown aside and another taken; however, at last it may happen that the very stone which had been before rejected, may be found the most suitable as the head-stone of the corner." The ancient Hebrews interpreted this passage of scripture as referring to the Messiah, and the Christian points to the hills and plains of Judea as the scene of the fulfilment of the prophecy.

Among the emblems on the tracing board of the Mark Master's degree, the *Mark* is one of the most conspicuous and important. All Mark Master Masons are well aware of the prominence it derives from its connection with the system of government employed at the building of the temple. By its aid, perfect harmony was secured among the great multitude of craftsmen; imposition was guarded against; industry was rewarded, and idleness punished. The *Mark* is a peculiar pledge of friendship. Its origin is traced to the token and ceremonies used by the ancients in making covenants and giving pledges. Its connection with the *tesseree hospitalis* of the ancient Romans, as well as the similar tokens of other nations, will be interesting to Mark Masters. * * * * *

The *Mark* should ever remind us of the pledge of heaven's friendship to the earnest seeker after divine truth. And I will give him a *white stone*, and in the stone a *new name* written, which no man knoweth save he that receiveth it." Happy are we, if, as moral craftsmen, we have the token of heaven's favor and friendship, that white stone with the new name which shall insure us eternal life. — *Corner Stone.*

GRAND LODGE REPRESENTATION — VIRGINIA.

The Special Committee on representation of Sister Grand Lodges, appointed by the Grand Lodge of Virginia, in 1870, reported at the Annual Communication in December last, and submitted the following resolutions, which were adopted:

1. *Resolved*, That the Grand Lodge of Virginia is earnestly desirous to provide fraternal intercourse with all corresponding Grand Lodges, and will gladly welcome, at any of its Communications, brethren resident in other Jurisdictions who may be commissioned to represent in this body their respective Grand Lodges.

2. *Resloved*, That while she would not restrict the power of Grand Lodges in the appointment of representatives to selections in all cases of representatives from their own Jurisdictions, *she does not deem the policy of the appointment of brethren who come not fresh from the body of their constituency, consistent with the true theory of representation*, unless those brethren be commissioned for special purposes and a limited period; and that therefore such appointments of representatives near this body will hereafter be regarded as extinct after the expiration of one year from date, unless official information be communicated from the Grand Body which conferred it of a continuance of the authority of the representative.

Miscellanea.

Scriber's Monthly

For June contains, as usual, an interesting and instructive quantity of reading matter. Its illustrations are also, excellent. Among the leading articles we find a second paper on "Travelling by Telegraph: Northward to Niagara," by James Richardson. It is written in that easy, graceful style. so fascinating to all, and is very fully illustrated. The sixth page on "Back Log Studies" by Charles Dudley Warner, is of equal interest with its predecessors. Mrs. Oliphant's serial "At His Gates," and Saxe Holmes' story "Draxy Miller's Dowry," are well written and of great interest. "The advance of population in the United States" is an instructive article. It is difficult to attempt even a passing notice of any one article; all deserve equal commendation. The editorial departments are of unusual interest this month. The subscription price is $4.00 a year, and the work is published by Scribner & Co. New York, or may be had of A. Williams & Co. Old Corner Book Store, Washington St. Boston.

Harper's Magazine,

With the June number, enters upon its forty-fifth volume, which offers attractions unprecedented in the history of periodical literature. Each number of the new volume is to contain a paper from the eloquent Spanish statesman, Emilio Castelar, and will embrace the history of the development of Republican tendencies in Europe, among the Latin, Slavonic, Germanic and Saxon people. Charles Nordhoff's California papers will be continued. Porte Crayon, M. D. Conway, J. H. Browne, and other popular magazine writers will contribute illustrated articles. This magazine surpasses all others.

Price $4.00 per annum. To be had of A. Williams & Co. Old Corner Bookstore, Washington St. Boston.

Grand Orient of Brazil.

We know very little about this Grand Body, except that it is probably the most regular of the two or more masonic organizations which claim supremacy, or *equality* in the Empire. It held a meeting at Rio Janerio on the 3rd of April last, for the purpose of commemorating the law of 28th September, 1871, for the emancipation of the slaves, and of presenting a gold medal to the Grand Master, the Visconde do Rio Branco. There was a splendid demonstration, at which a number of foreign representatives of the "craft" assisted. It has also suspended all communication with the Grand Orient of France, on account of its invasion of the jurisdiction of the Grand Lodge of Louisiana.

The Blazing Star.

We are indebted to the author for a copy of perhaps one of the most remarkable and erudite little volumes of one hundred and eighty pages, which has been issued by a Boston publisher, for many years, entitled "THE BLAZING STAR; with an appendix treating of the JEWISH CABALA. Also, a tract on the Philosophy of Mr. Herbert Spencer, and one of New England transcendentalism. By Wm. B. Greene." A Williams & Co. publishers. The work has a masonic interest to Brethren learned in what are called the philosophical degrees, but is too abstruse and metaphysical for the general reader. It is exceedingly well written and logically reasoned.

Quebec.

M. W. Bro. Anthon, Grand Master of New York, has decided that Brethren affiliated with the Lodges in Quebec, which do not recognize and bear allegiance to the new Grand Lodge of that Province, cannot be recognized as regular masons within the jurisdiction of the Grand Lodge of New York. It is about time our Brethren in Canada settled their difficulties, and if they cannot do it themselves they had better turn the matter over to a Committee of their neighbors, to settle it for them.

Not an Order.

R. W. John L. Lewis denies that Freemasonry is an ORDER. Webster defines the word—"Rank, class, division of men; as the order of nobles, the order of priests; order of knights." Then under this definition, why not the order of Masons, or the Masonic Order? Our Brother may nevertheless be right, masonically, but the use of the word has become so general, and is so strongly engrafted upon the vocabulary of Masonry, that it would be found very difficult if not impossible now to erase it. Strictly speaking, the word was not known to Masonry until after the incorporation of the Orders of Knighthood upon it. Prior to that time *Craft* and *Craftsmen*, with their adjuncts, were thought to be a sufficient designation for *Freemasonry* and *Freemasons*.

Masonry in Spain.

Masonry is steadily progressing in Spain. There are four Masonic bodies, namely, the Supreme Council of the Grand Orient of Spain, a Grand Chapter of Royal Arch, one of Rose Croix, a Grand Lodge for the Symbolical degrees, with seventy-two regular lodges, scattered over all Spain; and many committees are in several places of the country for the purpose of forming new lodges.

The Grand Master of the Grand Lodge is Brother Manuel De Lorrilla, the eminent Spanish statesman.

Keep to the Landmarks.

"Most institutions of ancient origin require continual modifications to adapt them to the altered circumstances of modern society. *Not so Masonry.* We have no superstitious veneration for the past, but experience shows that a close and even somewhat jealous adherence to the ancient landmarks of our Order is productive of strength and progress, while any departure from them either in spirit or in letter, is found invariably a source of dissension and weakness."

NOTICE. — Letters and Communications appertaining to the business of this Magazine will hereafter be addressed to the Editor at the Masonic Temple, Boston, where he may be seen in the forenoon of every day. Secretaries of Lodges are authorized to act as Agents for the work, to whom a liberal commission will be paid. ☞ *Soliciting Agents wanted.*

June 1, 1872.

St. JOHN'S COMMANDERY, PHILADELPHIA : — This fine body of Knights Templars appeared in our city as the guests of the Boston Commandery, on Monday evening fast, arriving at the depot about 11 o'clock in the evening, where they were received and escorted to their quarters at the Revere House. On Tuesday morning the Boston Encampment and their guests embarked in the steamer Rose Standish, and with their lady friends, enjoyed a delightful trip down the harbor, visiting the institutions at Deer Island, the fortifications at Fort Warren, and dining at the Rockland House, Nantasket. Returning early in the afternoon they were escorted to their head quarters, and in the evening visited the Theatres and other places of amusement. Wednesday was spent in viewing the city and suburbs, and in the evening a formal welcome was extended to them in the Gothic Hall at the Masonic Temple, and at a later hour a grand reception was given at the Horticultural Hall, with a promenade concert and dance, and on the following day the distinguished visitors were escorted to the depot, where they took cars for home. The occasion happening so late in the month, and indeed not until our forms were made up for the press, a more particular account of the visit is necessarily deferred until our next. The occasion was a joyous one, was conducted on the most liberal scale, and passed off in a delightful manner.

Question. How long can a brother remain a member of a lodge and be entitled to a vote, without paying any dues to the Lodge ?

Answer. Until charges have been preferred against him, and he has been suspended from all the rights and privileges of membership.

ERRATUM. — Last month, page 214 first verse, 5th line, for *lie* read *law*.

PETER'S MUSICAL MONTHLY for June comes to us laden with its usual choice assortment of music. The vocal pieces are all pretty and consist of songs for tenor, soprano, and mezzo soprano voices, beside duets, all with piano accompaniment. The instrumental pieces come this month within the range of all who even consider themselves but little acquainted with music, as they are simple, yet graceful and pretty. This magazine continues to deserve the reputation it has long held of being the best musical magazine published. Address J. L. Peters 599 Broadway, New York. Price $3.00 a year.

MASS. GRAND COUNCIL R. & S. Masters :— We acknowledge the receipt of a copy of the Proceedings of the Grand Council of R. & S. Masters for Massachusetts, in a well printed pamphlet of about a hundred pages, but have not been able to examine it in season for a notice the present month. Companion Charles Henry Morris of Salem, M. P. G. M. ; Samuel Niles Dyer, Jr., R. P. G. M. ; Frederick A. Pierce, Masonic Temple, Recorder : Wm. P. Anderson, Boston, G. L. ; Dr. E. B. Moore, Boston, Com Correspondence.

LORD TENTERDEN, Secretary of the High Commission, has been appointed by the Marquis of Ripon, Senior Grand Warden of the Grand Lodge of England. He has been an active working mason for many years, and will make an efficient Grand Officer.

DELINQUETS. — The attention of delinquent subscribers to this Magazine, is called to the bills which have been laying for sometime unanswered in their hands.

The representatives of the several grand councils of royal and select Masters are to hold a convention in New York on the 12th. The main object is to secure uniformity in the ritual of the cryptic degrees.

Freemasonry, like Geometry, is a science, a thorough knowledge of either can only be obtained by a regular course of studies ; it can neither be purchased nor purloined, there is no royal road to Geometry, neither to Freemasonry.

We are indebted to the politeness of the Grand Secretary of the Grand Lodge of Illinois, for copies of the Proceedings of that body at its last annual communication, but they came to hand too late for notice the present month.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXXI.] JULY 1, 1872. [No. 9.

CONFERRING DEGREES, AS AN ACT OF COURTESY.

The following note of inquiry should have been attended to in our last, but was mislaid and overlooked until too late for the purpose.

Baltimore, April 20, 1872.

C. W. MOORE, ESQ.
Editor Freemasons' Magazine.

Dear Sir & Bro. — I beg of you an answer to the following query :

" Can a Lodge (B) confer the Master's degree upon a F. C. of Lodge A. at their request — as an act of courtesy — the brother receiving the degree to be a member of Lodge A ? "

Our Constitution, Art. XXIII, Sec. 21, says : " Every brother when he receives the degree of M. M., shall have his name enrolled amongst the members of the Lodge which confers the degree, as a member thereof. "

Two brethren who have held the position of G. Master, decided during their respective terms, that the *act of courtesy* could be performed. Other brethren, versed in Masonic Law, contend for a literal construction of the article, viz. that lodge A. must relinquish her right to the F. C. before lodge B. can take any action, and that when action is taken and the degree conferred, he becomes a member of Lodge B, and if he desires to be a member of Lodge A. located at a point which he considers his home (he residing temporarily in the place where Lodge B is located), he must, after receiving his master's degree, demit from Lodge B, and make application in due form, accompanied by membership fee, to Lodge A.

Please answer and oblige
Yours fraternally, J. W. B.

Conferring degrees in Masonry, or completing the unfinished work of one Lodge by another, as " an act of courtesy," is one of the many modern inventions that are doing so much to divert our Institution from the plain and simple paths marked out for it by the fathers. We believe the practice originated a few years since among the Lodges in the District of Columbia, which were at that time (however the fact may be now), in the habit of initiating sojourners, without much regard to the jurisdictional rights of others; and in case business or inclination called the candidate home before the proper time arrived for his advancement, then he was furnished with the requisite certificate and recommendation, with a request to the Lodge in the place of his residence, to complete the unfinished work, as "an act of courtesy." Such requests have at least been received from the District, by Lodges within our own jurisdiction. But the practice is not a safe one, and ought not to be encouraged. The Lodge should complete its own work or abandon it altogether, returning the fee for the unfinished part of it, and leaving the candidate free of its jurisdiction, and at full liberty to apply for advancement elsewhere. The initiating Lodge has no moral or masonic right to exact or receive pay for work that it has not done, nor is it just to ask a sister Lodge to do, "as a gratuity," that for which it has itself received full compensation. This we know is simply a money-view of the question, but it is an equitable one. Degrees cannot be conferred without expense to the Lodge conferring them, and the incurring of this expense should not be demanded of it as "an act of courtesy."

But there is a higher view of the subject; and this is so well and clearly stated by our correspondent in the concluding branch of his inquiry, that we need add little or nothing to it. It is however certain that a lodge cannot initiate a candidate into masonry, except he shall have been duly proposed and subjected to the necessary investigation and ballot. We know of no exception to this rule. His previous acceptance by another Lodge entitles him to no such exemption, and can only be received by the second Lodge as cumulative evidence of worthiness. This is the rule, and it is neither changed nor weakened by the cirumstance that the petition to the second Lodge is for an advance degree. As in the first case, the second Lodge can receive the fact of his having passed the requisite examination, and comes with the endorsement of the first Lodge, as so much evidence in favor of the candidate. Proposition, investigation, and ballot, mustprecede the advancement, for it is by no means a logical or certain conclusion, that because a candidate is acceptable to one Lodge, he must necessarily be so to another. The members of every Lodge have a right to express their

individual opinions, and to cast a personal ballot on every candidate who shall be brought before them for the first time, to receive any degree of Masonry conferred in the Lodge; and of this right they cannot be deprived by the fact that the candidate may have received a previous degree elsewhere, nor can they voluntarily divest themselves of it, and the duty which it imposes, as "an act of courtesy" to another Lodge, any more than they can do the same thing on the recommendation of a committee of their own Lodge. The right carries with it the correlative duty to exercise it—both are personal, and neither can be surrendered.

The conclusion to which we arrive then is, that Lodge A. must either finish its own work, or surrender all control over it, and leave the candidate to petition the Lodge where he now resides, to finish it for them. This the latter can do with the consent of the former; and this, so far, will leave the future proceedings free and unembarrassed.

The question of membership is a matter of local regulation, and is controlled by the constitution of the Grand Lodge of the State. We personally do not see the wisdom, and question the expediency as well as the legality, of forcing members into the Lodges. These should be left free to select their own associates and to manage their own affairs, under the restrictions of the general laws of the Craft, and such special regulations as the Grand Lodges may find it necessary to enact, not inconsistent with them. But in the present case we must take the law as we find it, and this is so plain that it admits of but one interpretation, and that is, that the candidate, by virtue of receiving the third degree, is made a member of the Lodge This plainness however does not cover the manifest defects of the article, which leaves the candidate without any choice, without any knowledge of the duties and obligations so thrust upon him, and without, what is usually deemed essential to membership, his subscription to the By-Laws. These are decfets which might perhaps, under a close and critical analysis of its terms, go far to weaken the force of the article. But this is not to our present purpose. Taking it as it stands, if the brother F. C. consents to receive the master's degree, he becomes a member of Lodge B., and must so stand enrolled upon its records; and as a brother cannot be a member of two Lodges at the same time, it follows that before he can be admitted to membership in Lodge A., he must obtain his regular discharge from membership in Lodge B. The membership fee can of course be remitted in either or both cases.

MASONRY IN GERMANY.

We are indebted to the kindness of R. W. Bro. Joseph D. Evans, P. G. M., for an early copy of the report of the Committee on Foreign Correspondence, submitted to the Grand Lodge of New York, at its annual session last month. The report is a well prepared paper, giving a general synopsis of the doings for 1871-2 of the Grand Lodges whose proceedings were submitted to the inspection of the committee, with such critical remarks as the subjects under review seemed to call for. But the most interesting part of the report is undoubtedly the synopsis of the foreign intelligence which it lays before us. This commences with an interesting notice of the doings of the Grand Lodge of England from March 1871 to January 1872, but we find nothing in it the substance of which has not already been given in our pages, and therefore pass at once on to the Continent, for such items as we think may be acceptable to our readers.

Grand Lodge of Saxony.

At the session of this Grand Lodge in November last, Bro. Findell, the masonic historian of Germany, claiming to be a Past Grand Master of the "Prince Hall Grand Lodge" at Boston, made application for an exchange of representatives with that body, but the Grand Lodge unanimously laid the matter aside until reliable information could be obtained as to the legitimacy of the "Prince Hall Grand Lodge." On this application the New York committee pertinently remark, that "if the Grand Lodge of Saxony waits for information that Prince Hall Grand Lodge is legitimate, it will wait forever." And, continue the committee, "we venture to say that a more brazen attempt to nurse into life and recognition a spurious body, was never made by any person. But Bro. Findell seems to be persistent in his endeavors to create an impassible gulf between the masons of Germany and the masons of America, as he most assuredly will do if he succeeds in securing the recognition" he seeks. Acknowledgment was made of the receipt of the proceedings of the Grand Lodge of Massachusetts for 1870, and our brethren of Saxony have therefore all the information they will be likely to need incoming to a proper determination on the subject. Findell was chosen on the tenth of June, 1871, by the Prince Hall Grand Lodge so-called, a life member "with the rank and title of Honorary Grand Master, and authorized to take care of the interests of the colored brethren on the continent of Europe." He will be likely to realize the truth of the words of the great poet, that "uneasy lies the head that wears a crown."

Grand Lodge Royal York, at Berlin.

At the quarterly session of this body in May 1871, a proposition to give its subordinate Lodges leave to admit to their meetings brethren from the Grand Orient of France, was refused. It is proper to say that this refusal grew out of the political and ridiculous attitude which the brethren at Paris assumed, in reference to the Emperor of Germany and his Son, during the late war, with the particulars of which our readers are acquainted. The Emperor is very properly jealous of any connection of politics with Freemasonry, and does not hesitate to manifest his dislike whenever opportunity offers, whether in Germany or other of the Continental States. He accordingly exacted of the Grand Orients of Italy and Belgium, as a condition of the continuance of their masonic relations, a declaration that they would respectively hereafter keep aloof from all questions of politics and religion in their masonic assemblies. With this declaration the Grand Lodge of Prussia, at the above meeting, declared itself satisfied.

On his return home from the campaign against France, the Grand Lodges of Berlin presented him with an eloquent congratulatory address, in his reply to which he says — "It is a long time since I was with you in the Lodge. But I take the liveliest interest in your exertions, and whenever an opportunity offers I shall gladly come."

The Grand Lodge celebrated St. John's day on the 24th of June last year, it being the seventy-fourth anniversary of its organization. An application of the Rite of Memphis for recognition was refused by the Grand Lodge.

Grand Lodge of the Three Globes at Berlin.

At a meeting of this Grand Lodge in March 1871, a communication was received from a body claiming to be the Grand Lodge of Spain, but the subject was postponed until information could be received from the Grand Lodge of Lusitania, touching its legality. It was also resolved to suspend all intercourse with the Grand Orient of France and its subordinate Lodges, until that body shall have cleared itself of all suspicion of participation in the unprecedented action of the ten Paris Lodges on the 16th of September 1870, against the King and Crown Prince, and shall have manifested in a decisive manner, its condemnation of what had taken place, by instituting proceedings against the ten Lodges. Intercourse with the Grand Lodge Alpina, (Switzerland) was also cut off until it should conform to its own Statutes, requiring it to keep aloof from all political questions.

At the session of the Grand Lodge on the 24th of June, the Grand Master being absent, the Deputy Grand Master in his opening address, gives a summary of the doings of the Grand Lodge during the year, in which he says, that notwithstanding the ravages of the war, whereby many brethren had fallen, the regular meetings of the Grand Lodge had been held without interruption. In May, 1871, the Emperor addressed a note to the Grand Masters of the three Grand Lodges of Prussia, in reference to the Grand and subordinate bodies at Frankfort-on-the-Mayne, Alsace and Lorraine, and the severance of the latter from the Grand Orient of France, and their incorporation with the Grand Lodges of Germany. The substance of the answer to this note is, that the Lodges at Frankfort should exist in the future as a German Grand Lodge, as do the Grand Lodges at Hamburg, Dresden, Darmstadt and Bayreuth. It was also permitted that the five isolated Lodges (not acknowledging their subordination to any Grand Lodge), at Altenburg, Gera, Hildburghausen and Leipzig, should be permitted to continue in their present condition. In respect to the Lodge at Frankfort, holding under the Grand Lodge of England, though the matter was regarded as of little importance, it was recommended that it should be required either to dissolve or connect itself with the German Grand Lodge.

The German Grand Lodge League (which we have not room to describe) recognizes in Germany, only the systems now existing therein, and their Grand Lodges, and, in general, only regular and perfect Lodges, in which the pure St. John's Masonry is practised.

SUPREME COUNCIL 33° S. J.

The Supreme Council for the Southern Jurisdiction held a biennial session at Louisville, Kentucky, commencing on the 6th of May last, and was attended by a full delegation of officers and members. M. P. Albert Pike, G. C. presided, assisted by a full board of officers from all parts of the jurisdiction. Among the visitors we notice Ill. Bros. Carson, Hawes, Brown, Ross, and Bell of Ohio, and Hurlburt and Myers of Illinois, all of the Northern Jurisdiction.

The Council was opened by the Grand Commander, in an able and interesting address, and immediately proceeded to the appointment of the usual committees, and the transaction of business. In the evening the Body visited the De Molay Commandery, and on the following evening paid a similar visit to Falls-City Lodge, and witnessed the work in both bodies. On Wednesday, Ill. Bro. Robert Toombs 32°, of Georgia, was elected to receive the 33°, and in the evening work was exemplified by Union Lodge of Perfection. On Thursday, Ill. Bro. Theodore S. Parvin, 33°, was elected G. Min. of State, *vice* Hillyer, deceased; and Ill. Bro. Fred Webber of Kentucky, Grand Treasurer General. And in the evening, the Supreme Council held a Lodge of Sorrow in memory of twelve of its deceased active members. The ceremony was throughout exceedingly interesting and imposing. The final address by Grand Commander Pike is said to have been a beautiful tribute of affection to the memory of the deceased brethren. On Friday the Council continued its regular business, and in the evening were entertained by the brethren of Louisville at a banquet, of "magnificent proportions" and corresponding elegance; and on Saturday closed its sessions.

CAN A LODGE TRY ITS MASTER?

A correspondent writing from Mississippi, requests an answer to the following inquiry:—

"Can a subordinate Lodge try its Master for acts committed while he was Master, after he has gone out of office?"

The answer to this question can only be determined by the nature of the offence committed. This our correspondent does not give. In ordinary cases the Lodge cannot try its own Master while in office, for the reason that it has no power of itself to depose him, and he clearly could not, either legally or properly, sit in judgment on his own case. If the offence charged in the present case, be for official mal-practice, then it should, at the time of its occurrence, have been laid before the Grand Master for consideration and disposal. If on investigation he should have found it to be sufficiently aggravating and important to justify his doing so, it would have been entirely competent for him to have suspended the offender from his office until the ensuing meeting of the Grand Lodge, or to have ordered his trial before a commission, or jury of his peers. In failure of this course, at the proper time, the Lodge (supposing the accused to have "gone out of office") is now left without any remedy. On the other hand, if the offence was a moral delinquency, and of sufficient magnitude to reflect upon the character of the Lodge, it is entirely competent for it now to prefer charges against the accused, and to bring him to trial in the usual form; or, had the subject been seasonably brought to the attention of the Grand Master, the course here first indicated would have been an entirely competent and proper one. Official position can in no event be urged as a shield, or made subservient to either moral or official delinquency.

RECOLLECTIONS OF ANTI-MASONRY.

Bro. Reynolds of the Trowel says:

> "The *Magazine*, which is almost uniformly correct in matters of history, says that in 1831, the Governor, Council and Legislature of Vermont were anti-masonic, and that a law was passed repealing all the charters of Masonic bodies, and forbidding the administering of Masonic obligations. Mainly, this statement is correct, but not wholly so. The anti-masonic party had about three sevenths of the House; The remainder were divided about equally between the other two parties. The passage of the act in question was a bid for anti-masonic strength and was passed by *the vote of Freemasons* ambitious of political preferment. Not one of them were ever trusted afterwards by any body. The anti-masons ceased to be a party, the seceding Masons passed into utter obscurity, Masons rose into immediate favor and hundreds of of those same anti-masons joined the Institution. *We were in that fight.*"

The paragraph referred to by our brother did not originate with us. It was a waif which we found floating about in our exchanges, and copied it. The so-called *Freemasons* who voted for the obnoxious law were in fact and in practice, anti masons, and may be very properly so classed in any estimate of the strength of the parties of that day. We are glad to know that our brother was in the Vermont "fight," and do not doubt that he did good service, as he has done in many a subsequent one, in the good cause to which he has zealously devoted many of the best years of his life.

MASONIC PORTRAIT GALLERY.

(THE LIVING AND THE DEAD.)

No. I.

[It would be too much to say that all men who have made their mark in human affairs were Freemasons; but it is nevertheless very remarkable to observe how many men who were masons, have left in the world a very decided mark.]

CAPTAIN MERIWETHER LEWIS,

Of the First Regiment U. S. Infantry, and Lieutenant WM. CLARKE, second in command, with a suitable number of men, carried out the celebrated expedition in the years 1804-5-6, through the vast western wilderness of this continent to the Pacific Ocean. This pioneer Lewis and Clarke expedition traced the Missouri river to its source, descended the Columbia to the sea, made a general map of the breadth of country between the Mississippi and the Pacific, and collected information of the resources of this new land and its aboriginal inhabitants. These two officers were from Mr. Jefferson's native county, and home — Albemarle, in Virginia. They were both Masons, but it is to Lewis and his Lodge, that this notice must mainly be confined.

"Door to Virtue Lodge, No 44," Virginia, county of Albemarle, made its first record April 1795. In this Lodge, Dec. 1, 1796 "Meriwether Lewis was recommended as a proper person to become a member." Jan. 28, 1797, he was received and initiated as an Entered Apprentice. The next day he was passed to the degree of Fellow Craft, and the same day he was raised to the sublime degree of a Master Mason. April 2, 1797, at a call Lodge, says the record, "Bro. Meriwether Lewis was admitted, and the degree of Past Master was conferred upon him." On the same occasion this degree was given to Peter and Samuel Carr, nephews of Thos. Jefferson. Governor Randolph, who married a daughter of Mr. Jefferson, was at this time a member of the Lodge. Lewis being a captain in the army, was much absent; but in June 1798, he visited the Lodge, and on the 28th of July following he was admitted to membership, and until March of the next year he was regular in attendance, holding office, and taking an active part in the work. On a motion of his, a portion of the Lodge funds were set apart for charity, which fund was never to be used excepting agreeably to the by-laws. Wm. Bache, a grandson of Dr. Franklin, was a member at this time.

The mildewed condition of the earlier masonic records in Albemarle prevented our correspondent's making a full examination into the personal and historic relations of this ancient and most respectable Lodge. This body however, under its beautiful designative name, "Door to Virtue Lodge," made its last record June 2, 1801. Its members by no means ceased the practice of Masonry, or due affiliation, but they passed into another body at Charlottesville, which in turn became merged into the present "Widow's Son Lodge," at the county seat of Albemarle — Charlottesville, Va. This "Widow's Son Lodge" was at Milton, Oct, 26, 1799, and continued its location there until April 13, 1816. Milton, up to the war of 1812, was an important tobacco mart, but trade changing, the Lodge removed with the current of business, six miles, to Charlottesville. The venerable Mr. Wertenbaker, the librarian of the University of Virginia, appointed by Jefferson, its founder, in 1826, was an early initiate after the removal, and he is still an active and honored member.

In looking up Bro. Meriwether Lewis' masonic relations, we fell upon an incident of his famous expedition over the Rocky Mountains, which we do not remember to have met with in print, and so will give it here.

Captain Lewis took with him, in 1804, a negro belonging to his family, named *Tom*, who is still living near Charlottesville, and is believed to be now the only survivor of the memorable Lewis and Clarke's tour across the continent. Tom is fond of telling about what he saw. The Indians had never seen a negro, and were marvelously exercised in their minds, as to how Tom came to be black and not an Indian. One of their conclusions was, that he was the *Devil* himself, and this belief of the savages served a good turn now and then for the Expedition. The Indians would steal and otherwise annoy the camp. On these occasions Capt. Lewis would order a charge to drive them off, and place negro Tom in advance. The redmen could not stand the white man's Devil, and always scampered off. Sometimes however they got hold of Tom and carried him into their lodges, keeping him for days together. On these occasions they would examine his skin, taking his legs and arms into their hands, and spitting on them, commence rubbing to get off what they declared must be paint. Tom says they would say, "Good paint no rub off." The Indians tried to induce the negro to stay with them, and to teach them how to paint their skin like his, promising that he should be a chief, with as many wives as he wanted ; but Tom preferred to go back to Virginia. It would be a gracious act for the U. S. Government to give this aged sole survivor of its most remarkable pioneer accomplishments, a pension. Tom is living four miles from the county seat of Albemarle, Va. on the farm of John T. Early, Esq. Of course he will be gently cared for through his pilgrimage, as all such old servants are who remain by their old home, notwithstanding the master's release of all obligation, by reason of emancipation, but still a small pension would be just, kindly, and gracious.

ZED.

DEDICATION AT EVERETT.

Palestine Lodge of Everett, though ranking among the youngest in the jurisdiction, and located in one of the latest organized towns in the Commonwealth, and consequently with a comparatively limited population, has nobly manifested its energy and enterprise in providing for its future accommodation, one of the prettiest masonic halls in the immediate vicinity of the city. All the preliminary arrangements having been completed, it was appropriately dedicated to the purposes of Masonry (and we hope to none others) by the M. W. Grand Lodge on the evening of the 11th of June last. The ceremonies were performed by M. W. Grand Master Nickerson in person, with the assistance of the following Grand Officers : —

R. W. Percival L. Everett,		Deputy Grand Master.
R. W. Charles W. Moore,	*as*	Senior Grand Warden.
R. W. Tracy P. Cheever,		Junior Grand Warden.
R. W. Winslow Lewis,	*as*	Grand Treasurer.
R. W. Charles H. Titus,	*as*	Grand Chaplain.
W. William H. Chessman,		Grand Marshal.
W. Andrew G. Smith,	*as*	Senior Grand Deacon.
W. William M. R. Marvin,	*as*	Junior Grand Deacon.
W. John M. Rodocanachi,	*as*	Senior Grand Steward.
W. Eben W. Lothrop,	*as*	Junior Grand Steward.
Br. Frederick A. Pierce,		Grand Tyler.

At the conclusion of the ceremonies of Dedication, the Grand Master addressed the assembly, consisting of about one hundred and fifty, including the ladies and invited guests, on the history and objects of the fraternity. The address was well adapted to the occasion, and was listened to with attention by the hearers.

At the conclusion of the address, and the singing of the closing hymn, a rich and beautiful banner was borne into the hall by a young lad, accompanied by Miss Nellie T. Corey, a pupil of the High School, attended by a young lady friend. On reaching the East, Miss Corey stepped forward, and in a fine tone of voice and almost faultless accent presented the banner to the W. Master in the following address:

Worshipful Master:

As a Mason's daughter, permit me in behalf of the many wives, mothers, sisters and daughters of the members of the masonic fraternity of this town to extend to you and the officers and members of Palestine Lodge, our kind thanks for the privilege we enjoy this evening in being present with you — and we trust by our presence to assure you that you may expect encouragement from us in behalf of the Masonic cause, founded on the broad principles of Truth and Christianity — and it gives me great pleasure in being intrusted with an important mission to you at this time, and to request that you will accept this banner, fraught with the kindest wishes, and bearing the emblematic, unbroken symbol of Faith, Hope and Charity. May your Faith be upheld by that blessed Hope which shall illumine your path through life, to enable you to cherish and cultivate that noblest of christian duties, Charity; and as years roll on, and your successors become guardians of this our gift, may the motto here emblazoned never fail to remind them of the necessity of upholding their Faith in God, Hope in immortality, and Charity to all mankind. Allow me to express the hope that every member of Palestine Lodge will so live, that the world may be assured of the goodness of Masonry, that its laws are reason and equity, its principles benevolence and love, and its religion purity and truth. Its intention is peace on earth and its disposition good will towards men.

Let us all so live that when cut down by the all devouring scythe of time, we may be gathered into that Celestial Lodge above where the Supreme Architect of the Universe presides.

The banner was received by the W. Master of the Lodge, Bro. Geo. W. Pierce, in the following neat and felicitous address.

Miss Corey:

It is with feelings of sincere pleasure, that I receive from your hands this beautiful gift. Let me assure you and the donors of this elegant banner, that the members of Palestine Lodge fully appreciate their kindness.

Not for its intrinsic value alone do we prize the gift, but as expressing the good will and sympathy which our lady friends have toward us and our institution.

With the three leading principles Faith, Hope and Charity, as our guide, and governed by the Tenets of our profession, we shall "so walk in our several stations before God and man," as never to give you cause to regret your kindness, or so conduct as to lose your good opinion of the institution. Again let me thank the Ladies of this town for their kindness, and assure them that it will ever be remembered as one of those bright spots that illumine man's path.

The company then proceeded to the lower hall where a collation was partaken of, and brief congratulatory speeches made by Grand Master Nickerson, Rev. Charles H. Titus, Dr. Winslow Lewis, C. W. Moore, Tracy P. Cheever, and others. The Grand Lodge then retired, leaving the Brethren and their ladies to the further enjoyment of the occasion by themselves.

A VALUABLE MASONIC VOLUME.

We have been kindly favored with an early copy of the proceedings of the Grand Lodge of this Commonwealth, for the year 1871. It is a large octavo volume of about seven hundred and fifty pages, beautifully printed in small type, and on fine paper — the whole being illustrated by steel engraved portraits of Past Grand Masters Gardner, Price and Lewis; fac-similes of the grave stone of Grand Master Price; and also of the original petition for the establishment of the First Lodge in Boston in 1733; of St John's Lodge of Portsmouth N. H. 1735; and of the Seals of the Grand Lodges of England 1733, of Massachusetts, 1733, and of the modification of the latter at a later period; together with the arms of the Lords Montague and Montacute, from the latter of whom the original authority for Masonry in America was received.

It is difficult to describe the contents of the volume, or to indicate, in definite terms, its great value as a contribution to the early history of Masonry in this country. Besides the learned and admirable historical addresses by Grand Master Gardner, which we have heretofore frequently commended in our pages, and which, to the masonic student, are invaluable, the volume contains a long list of able reports on subjects of interest to the whole fraternity — on questions of jurisprudence, usage and practice, ancient and modern. It also contains a full account of the interesting proceedings had by the Grand Lodge on the 27th of December last, being the fortieth anniversary of the publication of the celebrated Declaration by the masons of Boston and vicinity, during the anti-masonic excitement. It likewise contains the several organizations of the Grand Lodge from 1777 to 1872, inclusive; together with a large amount of local statistics — the whole closing with the present Constitutions of the Grand Lodge. We do not think we are claiming too much for it, when we say it is the most valuable and interesting volume ever given to the fraternity by any Grand Lodge in America. One great consideration in its favor is, that the information it contains, and the facts that it gives, are reliable ; and in this it differs widely from too many of the more popular and pretentious masonic publications of the day. It is not of course published for general circulation, but we understand that a copy will be furnished to each Lodge in this jurisdiction, and also to the several Grand Lodges of the country, each of which will undoubtedly take the necessary measures for its safety and preservation, in their libraries or elsewhere, for future reference.

VISIT OF THE PHILADELPHIA COMMANDERY.

We made a brief reference in our last, to the visit of the St. John's Commandery of Philadelphia, to our city, as the guests of the Boston Commandery, and gave a brief outline of the festivities of the occasion. We also intimated an intention of referring to the subject again, but as the details were so generally published in the secular papers of the day, our readers have probably very generally made themselves acquainted with them. The Philadelphia Keystone, speaking of the pilgrimage, says : — Boston, New York and New Haven, all vied with each other in honoring Philadelphia, as represented by the Knights of No. 4 ; and of the fratres met everywhere, we hear only one account, and that is they were, one and all and always, so lavish in their attentions, and so whole-souled in their welcomes, that their guests cannot on their return find language sufficiently superlative to express the measure of their gratification. Boston, in particular, dazzled them with the light that shot forth from so many welcoming eyes, and electrified them with the warmth of their fraternal grasps, which seemed at once to link heart to heart. St John's has travelled considerably, and gone on many a pilgrimage, but it never returned to its tents more delighted or less worn with the fatigues of travel than now. As we saw them returning, each knightly countenance seemed a sun, and the whole Commandery a system of suns, each shining as though all around it were night, and it alone was expected to illumine the pathway before.

THE A. & A. RITE IN THE BRITISH PROVINCES.

In an address delivered before the English Supreme Council 33,° and Brethren of the Rite, at the consecration of the new Masonic hall (33°) Golden Square, London, on the 8th of May last, by the Grand Chancellor of the Council, we find the following interesting paragraph touching the jurisdiction of the Councils of England, Scotland and Ireland, in the British Provinces.

" There being Supreme Councils of the 33° in Scotland and Ireland, as well as England, it became necessary, to prevent any confusion arising in the Colonies from degrees of the A. and A. Rite being administered under different jurisdictions, to come to some agreement with our sister Councils on the subject. We therefore proposed that whenever one of the three Councils had established the A. and A. Rite in any one of the Colonies or dependencies of the British Crown, that Council should have exclusive jurisdiction in that colony or dependency, so long as the Chapters or Councils established by it continued in active existence. The Supreme Council of Ireland at once acceded to this proposal ; that of Scotland has asked for further information, and we regret to say has established a Rose Croix Chapter and Council of 30°, K. H., in St. John's, New Brunswick, where we already had a Rose Croix Chapter in full work. We trust that the Supreme Council of Scotland will see the propriety of our proposal, and desist from establishing chapters of its own where there are already chapters under the banner of this Council."

The analysis of this statement shows the recognition by the Grand Council of England, of the Supreme Councils of Scotland and Ireland, and their co-ordinate rights in the British Colonies ; thus acknowledging, in its application to the Scottish Rite, the obligation of the rule of Colonial jurisdiction by which the three Grand Lodges of the York rite in the kingdom, are governed. This point being conceded, the right of mutual jurisdiction is relieved of its apprehended embarrassments, and left open to fraternal negotiation and agreement between the parties, as a question of policy. To this purpose the suggestion of the English Council may perhaps be regarded as a good beginning. The Irish Council seems to have readily fallen in with it, though that Council has not, we think, heretofore been very ambitious to extend its control beyond its own immediate and independent jurisdiction. The Supreme Council of Scotland has not yet made known its views on the subject, but will probably soon do so, though it has the reputation of being notoriously tardy in the management of its foreign interests. It is important however for the welfare of the rite in the Dominion and the Lower Provinces, that the question should be definitely settled one way or the other, for the brethren there are evidently getting a little uneasy about it. The existence of rival bodies in any one jurisdiction, is not desirable, and in the long run can lead to none other than evil consequences ; and if the parent bodies cannot mutually agree on the proposition submitted by the English Council, then we repeat the suggestion made by us on a previous occasion, that the establishment of a Supreme Council, as the governing head of all the bodies of the rite in British America, may be expedient. The field is large and promising, and ought not to be lost to the rite by disagreement among its friends.

OBERLIN COLLEGE AND ANTI-MASONRY.

From our Northern exchanges we find that for some years past, Rev. Dr. Blanchard, of Ill., has been laboring to keep alive the spirit of anti-Masonry, in church councils and colleges to a late date.

After having made several unsuccessful efforts to procure the passage of resolutions denunciatory of our Order, in Church Conventions and Assemblies, he has of late made an effort to rule out every thing pertaining to the Order from Oberlin College, in northern Ohio.

Oberlin College has been known, for the last twenty years, as the hot bed of every form of fanaticism, and has done much to disseminate abolition doctrines and engender fierce opposition to the people of the South. Dr. Blanchard, as a last resort, has sought to make his last stand in Oberlin College against our honorable Order.

To accomplish this object he lately addressed a communication to Dr. Finney and others, members of the Board of Instruction, entering his solemn protest against the Order, and forbidding any and all favor or recognition towards the Order or any of its members. The communication was received, and the subject of it was taken under the most serious consideration by the Board. After a full and free discussion of its merits, and the policy proposed, the Board came to the solemn conclusion, that the best disposition to make of the paper, was to burn it ! This conclusion being settled upon by a unanimous vote, the paper was formally committed to the devouring flames ; and so Masonry was permitted to still live, even in Oberlin College.

On hearing of the fate of his appeal to Oberlin, as a last resort, poor Dr. Blanchard takes Dr. Finney severely to task, and berates him sorely for his ungodly sympathy with the accursed Order ; with all their secrets, and their midnight conclaves !

Dr. Blanchard has nursed his unavailing wrath against our Order, until he has become a monomaniac on the subject, and tortures himself like a mad-man, biting the chain with which he has bound himself, and finds no sympathy in the community of his own church, or kindred. Poor fellow, he grieves to see that all the world is wrong and do not come to *him* for light. Fanaticism punishes its own votaries to madness, and death, and there is no help for them.

THE NEW ANTI-MASONIC MOVEMENT.

The Crusade inaugurated by the fanatical Blanchard, Finney & Co., to uproot, destroy, and obliterate Freemasonry, is being pushed with great vigor. Prof. Finney, we understand, has consecrated the residue of his life to the destruction of the Order, and expects to raise a *typhoon* before which the Fraternity will be scattered like chaff before the whirlwind.

Petitions have been poured into the General Conference of the M. E. Church, lately in session, asking that ministers who are Masons be required to withdraw from "the unholy, unchristian, and idolatrous society." Many of the members of that body are Masons, and the language used by the petitioners was a gross and deliberate insult to them. Such petitions should have been thrown out of doors, and a rebuke administered to those who presented them.

The Conference seem to have appreciated the impertinence, for two at least, of the just elected Bishops are Masons — one of whom, we believe, is Past Grand Chaplain of the Grand Commandery of Ohio. We congratulate Brother Harris upon his promotion, and we feel confident that as a Christian Bishop, he will so demean himself as to put to silence the vain babblings of foolish, conceited and super-religious fanatics.

A meeting of these modern apostles of anti-secrecy was held recently at Oberlin, with a view of nominating candidates for President and Vice President. They will hardly be elected, and there is no danger to be anticipated from that cause. An effort has been made to induce a prominent clergyman of this city, who has been a Mason, to withdraw from and abjure the Order, but he thinks it is too late in life to begin such a course.

But the storm so long invoked has not yet come ; the only sound we hear is the rattling of babbling tongues and vehement anathemas. "A litttle more grape," Messrs. Blanchard and Finney, but be careful you don't land in an asylum for the insane. — *Masonic Review.*

LAYING THE CORNER-STONE OF A CHURCH.

The corner-stone of Grace (Episcopal) Church, at North Attleboro, Mass. was laid by the Grand Lodge of this Commonwealth, with masonic ceremonies, on the 14th of June. The occasion was one of much significance and peculiar interest. Bristol County, of which Attleboro is one of its most flourishing towns, was the hot bed of anti-masonry during the reign of that fanatical crusade against our Institution, and the above is, we believe, the first time that any of the Lodges in the County have since been called upon to perform any masonic duty in public, except perhaps to attend the funeral of some deceased brother. It therefore very naturally created quite an interest and called together a large congregation of spectators from the neighboring villages, while in the town itself it was quite a holiday. The procession was formed at an early hour, and consisted of the M. W. Grand Lodge, with a full board of officers ; of Bristol Lodge, under whose auspices the ceremonies were conducted ; and of Ezekiel Bates Lodge, and visiting brethren, the whole under the escort of Bristol Commandery, a fine body of Knights, who performed their duty in a manner creditable to themselves and to the occasion.

The procession moved through the principal streets of the town to the site of the new church, where, after the usual church services by the Rector and his assistants, the corner-stone was laid by Grand Master Nickerson in accordance with the prescibed forms of Freemasonry ; at the conclusion of which the procession was again formed, and returned to the place of starting, where the brethren were dismissed ; but were soon after called to dinner at the Wamsutta House. What occurred there it is not necessary to mention, except that after the feast was disposed of, the company, consisting of about three hundred, including the ladies, were addressed by the Master of the Lodge, by Grand Master Nickerson, Rev. Dr. E. M. P. Wells, Rev. Charles H. Titus, and others, and at an early hour the Grand Lodge returned to the city, and the Brethren to their homes. The occasion was a very agreeable one, and we doubt not that its influence was healthful.

KNIGHTS OF THE RED CROSS OF ROME AND CONSTANTINE.

We find the following paragraph in reference to this Order, in a Chicago paper, and give it for the information or amusement of our readers, as they may choose to receive it : —

"A conclave of this order was solemnly inaugurated on last Friday evening in the West Side Temple, corner of Halstead and Randolph streets. The name of the conclave is 'St. Johns, No. 69," and meets on the second Friday evening of each month. Thus has the banner o this Christian order of knighthood, which the Abbe Giuistiniani declared, in 1692, to be the most ancient in the world, been planted in Illinois. It was founded by Constantine, the great Roman Emperor, A. D. 313, and flourished under the Emperors Marcian and Leo I, and in 1190 it was revived by the Emperor Isaac Angelus Comnenus on a scale of increased splendor. From this period down to 1699 the grand mastership was vested in the Comnenian family, and from its first establishment has continued to enjoy an uninterrupted chain of grand masters to the present. The orders were brought to the United States by Em't Sir Alfred Creigh, LL. D., 33d deg. who received a commission January 1, 1871, by the Right Hon. the Lord Kenlis, Grand Sovereign of the order, as Chief Intendent General of the United States. The supervision of the order in Illinois is given to J. J. French, M. D. as Division Inspector General, duly commissioned December 29, 1871, by Alfred Creigh, to introduce and establish this imperial, ecclesiastical, and military order. The orders of "Red Cross," and appendant orders of "Knights of the Holy Sepulchre," and "St. John" are conferred in the United States only on Knights Templars."

On the above the Louisville, Kentucky, Commercial says — "we perceive by a reference to the June number of the Voice of Masonry that the editor, J. C. W. Bailey, has constituted a conclave in Chicago and claims equal jurisdiction with Sir Knight Creigh. The matter has assumed a rather mixed condition in various ways. Sir Knight Creigh and his supporters assert that in the United States these orders are only conferred upon Templars. Brother Bailey, who no doubt, received the degrees legally from what we have heard, asserts that he is not a Templar, and it is not required by the rules of the order that a candidate shall be one, and has conferred the degrees in his conclave upon Master Masons. One thing certain we do know, *all Templars need not apply*."

With the question of jurisdiction we have no concern; the degree or order is undoubtedly of French origin, and was brought into existence about the close of the last century. Its history, as given above, may be safely set down as a pure fabrication. It has lately been revived in England, where it is making considerable progress, and has probably been brought to this country as a speculation. This is to be regretted, however unexceptionable its ceremonies may be, because the inevitable tendency of a multiplication of such fabrications, is to lessen the dignity and respectability of our Institution. We are pleased to see that the conferring of the degree as an order of Knighthood, has been prohibited by the Grand Commandery of Ohio, within the jurisdiction of that body.

AUTHORIZED PRINTED RITUALS.

Dear Bro. Moore:

In the Magazine for May, at p. 205, I find an article under the head "Printed Rituals," in which you mention that a writer over the signature of Randolph Hay, in the London "Freemason," not only asserted but proved the truth of his assertion, that "the American brethren have published authorized rituals of the Masonic degrees," and that you had published the denial of "An American Freemason," who writes from Cincinnati, but such denial amounts to nothing, in view of the facts patent all around us. You continue on the same page to say that you are astonished that any one in this day should aver that there are *no* "printed rituals." As the American Freemason who answered Randolph Hay in the London "Freemason" on this subject, I beg to assure you that, on a closer inspection than you apparently have given my reply to that writer, in behalf of American masonic honor, I think you will find I did not say there were *no* printed rituals to be found in America. What I did say was that there were no *authorized* printed rituals. Than yourself, as Nestor of the American masonic press, no man in America is better aware of this fact. I further explained to Randolph Hay that a printed Ritual, to be authoritative, should be the work of a committee of competent brethren of, and receive the sanction of, each of the forty seven grand lodges at present in North America — a condition that never has had, and I believe never will have place. So far as my reading of Randolph Hay's articles on the subject enlightened me, I did not perceive that he *proved* authorized rituals to have been printed in America. He stated, in the last of these articles, that he hoped Messrs. Macoy and Sickles of New York City could not be placed in the same category with Pritchard (of Jachin & Boaz fame) and others; and if the "American Freemason" desired any more information on the subject he would give it. The "A. F." did solicit further information, but neither that solicitation nor R. Hs' reply, if he ever wrote a reply, has so far appeared in the London Freemason, but, on the contrary, a quietus seemed to have been incontinently visited upon the subject, so far as that journal was concerned.

Any Freemason in the United States who is at the present day uninformed as to the mnenomics of Rob Morris, and, subsequently, as their later publisher, of Jno. Sheville, (the stereotype plates of those mnenomics, by a process not necessary here to describe, having in 1866 '7, passed into the control of Messrs. Macoy & Sickles, and whose partner up to about a year ago J. S. was,) and, more lately, of M. Redding in N. Y. City, not to speak of the publications of Duncan, Richardson, *et id genus omne*, all N. Y. City Exploiters of that style of literature, can have but little pretension to being designated by you a well informed mason, a title which you apply to me, and for which I respectfully return you my thanks, and remain

Fraternally yours,
An American Freemason.

Halifax, Nova Scotia, June 11, 1872.

[Our correspondent will perceive, by a little closer examination of the article on which he has been commenting, that it was not original with us, but was copied, as a matter of general interest to the fraternity, from the Evergreen, published at Dubuque, Iowa, under the editorial charge of R. W. Bro. T. S. Parvin, and was duly credited to that excellent and usually reliable journal.]

GRAND LODGE OF RHODE ISLAND.

The Grand Lodge of Rhode Island held its eighty-second annual communication at Providence on the 20th of May, and was well attended. The opening address of Grand Master Doyle was a well prepared and interesting paper and furnishes a synopsis of his doings for the past year. He says that the amount contributed by the Lodges in his jurisdiction for the relief of the Chicago sufferers, amounts to

$2, 370.00 and suggests that it be used in purchasing Lodge furniture and jewels for the Lodges in that city.

M. W. Bro. Doyle has presided over the Grand Lodge of Rhode Island with distinguished ability for the last seven years, and by his personal exertions and influence, has contributed largely to the present prosperous condition of the order in his jurisdiction. During his administration he has issued dispensations for eight new Lodges, and has personally constituted them all; he has presided at thirty-seven annual meetings of the subordinate Lodges, and performed the installation services for them fifty-five times; dedicated four masonic halls and laid one corner-stone. He says, " seven years ago we had sixteen working lodges with 2124 members, and one lodge under suspension; to-day we have twenty-five working lodges, with a membership of nearly 3600 ;" and in conclusion adds, " Thus we close the report of work performed. The work unperformed, the things left undone, have been many, but in your generosity they have been forgotten. To officers and Brethren I give grateful thanks for assistance rendered, for repeated kindnesses and for many a good word and work. They will be remembered through future years. May our Lodges continue to be blessed with harmony among their members and with peace throughout their jurisdiction; by their operations and influences may the pure principles of Masonry be enjoyed for generations yet to come."

The following officers were elected —

R. W. Bro. Loyd Morton, Pawtucket, G. M. ; Nicholas Van Slyck, Providence, D. G. M. ; Daniel Babcock, Phoenix, G. G. W. ; Gardner T. Swarts, Providence, G. Sec.

THE GRAND SWORD BEARER.

Our brethren of the last century were a little more sensitive than we of the present day are, in respect to the honors which attach to the office of Grand Sword Bearer. In 1732 the old St. Paul's Lodge at London addressed a memorial, or remonstrance, to the R. W. Anthony, Lord Viscount Montague, Grand Master, representing — " That ever since a Sword of State has been carried before the Right Worshipful Grand Master, at the annual Grand Feast, the master of this Lodge has carried the same, except when Bro. Moody carried it in 1732. The memorialists then go on to say "they apprehend that this is an invasion of their right, and a dishonor to Masonry. And therefore they hope that Bro. Moody shall not be permitted to carry the Sword of State at the Annual Feast, but that the right of the master of the St. Paul's Head Lodge to carry the same at such feast, for the future, will be declared and established by this Grand Lodge." We suppose this right was claimed by St. Paul's Head Lodge on the ground of seniority.

DANIEL O'CONNEL.

In the year seventeen hundred and ninety-seven, Dublin Lodge, numbering one hundred and eighty-nine, was the scene of an initiation neither more nor less interesting than that solemn and affecting ceremony always is, especially to the old Mason, as he looks back half fondly, half regretfully to his own youth, when he entered upon that journey " as all true fellows have done before." The young apprentice soon became not only a master workman, but as his brilliant qualifications became strikingly manifest, he was elected to the dignity of the oriental chair, only three years after his initiation. For more than a quarter of a century this prime scholar, magnificent orator, powerful political leader, talented lawyer and wonderful genius, was not only a distinguished Freemason, but exemplified in his life all the virtues which he had learned and taught at our altar.

Then came a change; without betraying the secrets of the Order, (he was incapable of such baseness) he grew cold towards it, and finally abandoned it. He had become ambitious. The court of Rome at that time held immense influence in Ireland, and our enthusiastic W.·. M.·. had to choose between leading his countrymen (with pikes in their hands), in their stern demands of justice from England, or abandon his most cherished Masonic convictions. Such were the terms proffered by Archbishop Troy, a creature of Rome, and the master of Ireland, in a spiritual sense. When a man has become the idol of his nation, when his talents have put him in a first-place, when he deeply sympathizes with a wronged people, when he sees that one misstep may prove the ruin of his nation, frenzied with oppression, when he knows that one word from the Pope would upset his labor in the cause of human amelioration, is it any wonder that he should adopt a course (the only one open to him) which should secure the confidence of the mightiest power in his native land? Masonry is sacred, but the most solemn of all its rites, throws its shield over patriotism. Our country above all! The distinguished Mason promptly renounced the external communion of Masonry, when the ultimatum was placed before him, of country — or Masonry. As for ceasing to be a Mason, that is impossible ! No man after initiation can again occupy the very same position that he did before. Once a Mason forever a Mason ; no expulsion, degradation, or suspension can ever rub out the spiritual mark forever imprinted upon the very soul of him who has once beheld our light. To renounce Masonry is to renounce God, His revelation, brotherly love, relief and truth, for these are its essential features, upon which the whole structure immovably stands ; but to return. The conduct of our brother and Worshipful Master was publicly announced in the London *Pilot* of April 19, 1838, and in the following month the idolized Freemason was publicly expelled from the external body of the brethren. Nine years later the illustrious Irishman who had dethroned Viceroys, and even bearded the British lion in his fastness of the imperial parliament, was called away to another world. Father Ventura, a man like the subject of our sketch, pronounced the funeral oration at Rome in the church St. Andrew Della Valle, on June 28, 1847. The funeral ceremonies were on the grandest scale of the dramatic ritual of the Romish church ; nothing was wanting in the magnificent spectacle, but the lamb-skin apron, to have made the ovation complete. Should you ever visit Glasnevin cemetery you may yet perceive some of the gorgeous trappings of that splendid obsequies. The epitaph is not a long one, two words of it speak volumes to the observer. These two words are DANIEL O'CONNEL — *Anon.*

MASONRY IN THE METHODIST CONFERENCE.

At the late session of the Methodist General Conference at Brooklyn, New York, a memorial was presented praying for such action on the part of that body as would sever the connection of the members of their churches with Freemasonry ; or in other words, that the conference would officially denounce and ex-communicate the masonic fraternity of the country. This memorial was referred to a competent committee, who, in their report, which was adopted, disposed of it with little or no opposition in the following way : —

"That the opposition of a number of brethren to secret societies in general, and Freemasonry in particular, is sufficiently pronounced, but yet not violent ; nor are extreme measures proposed. The committee conceding as they cheerfully do, the right of members and ministers, to attach themselves to any society of their fellow citizens that is not irreligious or immoral in tendency, and whose demands in no way interfere with their religious duties, advise and earnestly recommend to all concerned to consider well the propriety of entering or remaining in any society, their duties to which may conflict with their strictly religious obligations. If any, as is alleged by some of the petitioners, practically substitute masonry for religion and forsake God's ordinances to attend the lodge room, they act very unwisely, and if members of the church, very unworthily. The committee do not feel at liberty to denounce an order or society of which the majority of them know so little."

ANCIENT LODGE-RULES.

A correspondent from the London Freemason of April 6th gives extracts from the rules and regulations of one of the early Lodges in England taken from the Rawlinson MSS. in the Bodleian Library, Oxford, from which we append a few extracts, as matters of curious historical interest. The writer thinks the Lodge must have been in existence prior to 1731 : —

Art. 3rd. provides — That no Person shall be initiated as a *Mason* in this *Lodge*, without the Unanimous consent of all then present, and for the better Regulation of this, 'tis Ordered that all Persons proposed be Balloted for, and if one Negative appear, then the Said Person to be Revised ; but if all Affirmatives the Person to pay two Pounds seven Shillings at his Making, and received Double Cloathing, Also when this *Lodge* shall think Convenient, to confer the Superior Degree, of *masonry* upon him, he shall pay five Shillings more ; and 'tis further Order'd that if any Regular and worthy *Brother*, desires to be a Member of this *Lodge*, the same Order shall be observed as to the Ballot, and he shall pay half a Guinea at his Entrance and receive single Cloathing.

Art. 4th. — That the Ballot box be placed in some part of the *Lodge*, or next Room, that no Member may perceive how each other Votes or be ass'd by fear or any other less Laudable motive, and that it may be so carried on with the necessary secrecy of *Masonry*, the *Master* is required, to take the Number of Brethren then present and Summon them to Ballot, and after casting up the Numbers, Declare the Opinion of the Society either the Affirmative or Negatives.

Art. 5th. — That such Member shall pay to the *Master* the next Succeeding night after Quarter Day, Six Shillings towards defraying the Expenses of that Quarter or neglecting, after the Second night, to be no more esteemed a Member, nor re-admitted but upon such conditions as a Majority shall think fit. Also if any *Brother* leaves this *Lodge*, he shall be obliged to Acquaint the *Master* or *Wardens*, of the Same that his name be Left out of the List.

Art. 8th — That in obedience to the *Grand Officers* without whose protection the Harmony of *Masonry* cannot honourable subsist, the *Master* is required to obey all summon's, And earnestly to recommend the General Charity, And that a box for that purpose be offered to every Member once a Quarter, that he may give as he is inclin'd, And the report of the *Committee* to consider of the best methods to regulate the same be also read.

Art. 9th.— That the *Master* or his *Secretary* do give notice by Letter to all the Members, of the time of election, or of any other emergency that any time shall happen, Also that the Tyler do require from every *brother* as soon as the *Lodge* is clos'd his Apron, and in default of that, or appearing without his Apron, or wearing anothers to be emerced as the Majority of the Lodge shall think fit. Also that the Tyler admit no visitor into the *Lodge* Room except there be some present who can Vouch for his being a a regular *Brother*.

Art. 11th. — That no *Brother* do presume to enter the *Lodge* disguised in Liquor, prophanely Swear or Discourse on Religion or politicks, and this we more earnestly recommend, as nothing contributes more to harmony (the life of *Society*,) then Silence on such like Subjects, and if any *Brother* disobeys the *Masters* Just Commands he shall be twice duly Admonished, be enter'd and for the Offence be expelled this *Lodge*.

Art. 14th. — That if any of this *Lodge* shall propose any Gent. as a Candidate to be admitted a *Free* and *Accepted Mason*, and the said Candidate, do afterwards Decline being admitted, the *Brother* who proposed him, shall be Charged with usual sum paid upon such occasions, that the *Lodge* may not be imposed upon, or put to any Extraordinary Trouble or Expence.

Art. 17th. — That the *Master* and *Wardens* after their Election, at the Expence of the *Lodge*, if circumstances will admit thereof, shall have new Aprons lined with silk, which they are at Liberty to wear afterwards as their own property.

It will be seen that by Article 3rd. a unanimous vote was required, in the admission of candidates for the degrees, and also a separate and unanimous vote for membership; and that by Article 4th, in order "that no member may perceive how each other votes or be assuaged by fear or any other less laudable motive," it was provided that the ballot box might be carried into one of the ante-rooms of the Lodge; in which case each member was of course obliged to pass out of the hall and privately cast his vote. Our old Brethren were not ignorant of the weaknesses of human nature nor slow to guard against them.

DEDICATION AT SOUTH BOSTON.

The Grand Lodge held a special communication at South Boston on Friday the 31st of May, for the purpose of dedicating the new Masonic apartments of St. Paul Gate of the Temple, Adelphi, and Rabboni Lodges. We were personally prevented being present, but learn that the ceremonies were performed by M. W. Grand Master Nickerson with his usual good taste and impressiveness, in which he was assisted by a full delegation of the Officers of the Grand Lodge.

At the conclusion of the ceremonies the company were invited to the banquetting hall, and sat down to a bountiful and elegantly spread banquet prepared by our most popular caterer, Bro. J. B. Smith. The viands having been disposed of, brief speeches were made by Bros. Nickerson, Everett, Cheever, Parkman, Titus, Dean, Wright and Thompson, of the Grand Lodge, and others.

The building in which the halls are, is pleasantly and conveniently located, and the apartments are all tastefully finished and ornamented, and are admirably well adapted to the purposes for which they are to be used. We congratulate our Brethren of South Boston on their new accommodations, and their present flourishing condition.

FREEMASONRY IN THE UNITED STATES.

FROM A CATHOLIC STAND-POINT.

People who are playing a game are said to see less of it than those who are looking on; hence, the Masons of the United States are perhaps not as well aware of the wonderful condition of the Order in their own country as the modern Sir John Mandeville, who has the following account of it in an ultra-montaine Catholic paper, published at Munich, and for which we are indebted to the labors of the Committee of Foreign Correspondence of the Grand Lodge of New York. We circulate it as a specimen of the kind of weapons now used by the priests in their warfare aganist Freemasonry. If the statements do not instruct as a matter of fact, they will amuse as a freak of imagination, After giving the number of Lodges and Masons in the United States, our writer proceeds as follows:

"They all occupy themselves exclusively with politics, and the civil war, which lasted nearly five years, and consequeutly spread mischief and brought bankruptcy and poverty to the masses of Europe, by drawing thousands or millions of florins to America, was the result of the machinations of the Masonic Lodges that were animated with the most intense hatred against the Catholic Southern States. The power of the Southern States had to be broken; they had to be ruined politically and financially, so that their religious, infidel North, that held the reins, might do as it pleased, and in time also interfere with all its power in European quarrels. After the Catholic Southern States of this 'Land of Liberty,' as people love to call the United States, were broken down, ruined and disfranchised, somewhat in the manner that certain people would desire to break down, ruin, and disfranchise the free Catholic peasantry in Bavaria, and unable to offer further obstacles to their nefarious plans, the Freemasons of the North could not consent to the formation of a powerful Catholic imperialism close to its borders. The native born and immigrated Freemasons strained every nerve to remove the 'evil,' which was accomplished in the death of Maximilian.

"The Chief of American Freemasonry posessed a vast palace in Washington. It had four immense towers, and was situated next to the 'White House,' the residence of the President. This place was set on fire by a Southron, on the 24th January, 1865, on which occasion a great deal of material, and among the rest the corresponence of Julius Frobel, were destroyed The supreme Masonic government at Washington (the Smithsonian Institution) is in correspondence with the whole world, and also with the South German press, in order to institute Lodges everywhere for the purpose of extending and spreading the power of Freemasonry.

"The directing Jew Lodge in New York is particularly active in this 'spreading.' It has established a peculiar 'system' for the purpose which in the shortest possible time has been successful of the most extended propagation, because there are Jews and Freemasons everywhere, as there are dogs and fleas. Thus the star-spangled banner of North America has become the flag under which, at the present moment, there is being collected the whole of the Masonic revolutionary power; whose motto according to *Freimaurer Zeitung*, of Leipsic, is 'all influential enemies of Freemasons must be annihilated.'"

Obituary.

DR. ELISHA T. WILSON.

It is with feelings of sincere regret and sorrow, that we are called upon to announce the death of our long personal friend and estimable brother DR. ELISHA T. WILSON, who died at his residence in this city on the 18th ult., in the 59th year of his age, of pneumonia. We have not the means at hand for even a brief memoir of our friend. He had been in the successful practice of his profession, in this city, for the last fifteen or twenty years, and had acquired a distinguished reputation as a Surgeon Dentist. He was a member of several of the masonic bodies in the city, but was perhaps more warmly attached to the De Molay Encampment of Knights Templars, than to any other, and at the time of his death, was the second officer in command. His funeral took place on Friday the 21st from Trinity church, of which he was a member, Bishop Eastburn and Rev. Philips Brooks officiated and Bros. C. W. Freeland, John Mack, and Rev. Dr. Thos. K. Lambert of the De Molay Encampment, Dr. Daniel Harwood, Calvin A. Richards, and Hon. Thos. D. Amory, of the Constitutional Club, acting as pall bearers. At the close of the services at the church, the remains were forwarded to Taunton, the former residence of the deceased, for interment.

JAMES SALISBURY.

BRO. JAMES SALISBURY, one of the oldest, if not the very oldest active mason in Rhode Island, finished his pilgrimage on earth, at his residence in Providence, on Wednesday the 19th ult., at the ripe age of 80 years. He had been Master of Mt. Vernon Lodge, Providence, and presided over the Chapter, Council and St. John's Commandery of that place. He had also been Deputy Grand Master of the G. Lodge, High Priest of the G. Chapter, Grand Master of the Grand Council of Rhode Island, and Generalissimo of the Grand Encampment of Massachusetts and Rhode Island. He was an active, intelligent and zealous brother, from early manhood to the close of his useful life, and was buried on Saturday the 22nd of June; his masonic brethren attending and performing the customary funeral services at the grave.

Miscellanea.

Harper's Magazine

For July, presents to its many readers a rich treasury of important and entertaining reading. It opens with an amusing description of a journey "In search of the picturesque," by Miss Woolson, who also contributes a fine poem, entitled "Off Thunder Bay." "The City of the Saints" is a paper on ecclesiastical Rome, and is finely illustrated. S. S. Conant has written a brief article on the guillotine, from which it appears that the instrument was not invented by Dr. Guillotin, being in use in Germany in the sixteenth century. Mr. Hiram Hitchcock has contributed a valuable paper on "Explorations of Di Cesnola in Cyprus," richly illustrated. Nordhoff continues his California papers. Trollope's serial is continued; also Miss Thackary's charming story, "Old Kensington." "A Good Investment" is concluded, and "A Simpleton," by Charles Reade, is promised for next month. Some exquisite poems are scattered through the number, while the Easy Chair, and other editorial departments, complete the contents.

Terms, $4.00 per year. To be had of A. Williams & Co., Booksellers Boston.

Scribner's

For July, contains the following interesting table of contents. "The West Point Military Academy and its surroundings," is beautifully illustrated, the historical and descriptive text being supplied by Benson J. Lossing. A timely paper on "Woman as a Smuggler and Woman as a Detective," exposes one of the most curious and suggestive branches of the Custom House system. Mr. Warner's "Back Log Studies" are if possible more delightful than their predecessors. "Draxy Miller's Dowry," that beautiful story by Saxe Holm, is concluded. Mrs. Oliphant's "At his Gates" is continued; Mr. Wilkinson's courteous but searching criticism on "Mr. Lowell's Prose," is concluded. An illustrated paper "As others see us," is of interest, as are "The law of the heart and the law of the street;" "Harker and Blind;" and the poems "The Postman's ring," and "Before the Shrine." The editorial departments are full of information and entertainment. Terms $4,00 a year. Sold by A. Williams & Co. Old Corner Bookstore, Boston.

An Impostor.

George W. Thomas, who for drunkenness, profanity and general misconduct has been *indefinitely suspended* by Meridian Lodge No. 77, at West Meridan, Conn., is prowling around the country, representing himself to be in good membership, and seeking and obtaining assistance from the Craft. He is from thirty to thirty-five years old; about five feet six inches in height, dark complexion, rather thick-set, bushy head of black curly hair, black mustache, a fluent talker, and well posted.

Peter's Musical Monthly

For July, is as full of good music as its predecessors. Its ballads and songs arranged for one, two or more voices, are beautiful. The instrumental music is calculated to suit all tastes, and performers; there being easy pieces for little hands, and more difficult ones for more advanced scholars. Every other month we are presented with a charming instrumental duet, which adds greatly to the value and interest of the magazine, Duet performances are the best practice beginners can have, and the duets alone are worth the whole cost of a number, thirty cents. We recommend this work highly to all our musical readers. Price $3.00 a year. Published by J. L. Peters 599 Broadway, New York.

Initiation of Minors.

The London Freemason has the following paragraph on this subject, and presents the only correct view that can be taken of it.

"The Scottish brethren ought to be aware that "bairns" are not eligible as Freemasons. It ought to be men of the age of twenty-one years, not eighteen. A man cannot receive his inheritance until he is of age, (twenty-one), so also, he ought not to receive the light of Freemasonry until he arrives at, what is termed in Scottish law, proper age. The great doctrines of Freemasonry should only be intrusted with men of mature age."

Supreme Council of England.

General Clerk, in his address before the Supreme Council of England in May last, says the Council was last year formed into a corporate society, in order to give it a legal control over its funds, and adds that the increase of the Order at home has been most satisfactory. In the year 1868, there were twenty-seven Chapters, and about a hundred and fifty members of all degrees, under its banner. At the present time there are 49 Chapters and 2,136 members. Of these, thirty-two Chapters are at home and seventeen in the Colonies and dependencies. In the Dominion of Canada a Consistory of the 32°, with seven members of the 33°, as Deputy Grand Inspectors.

In British India there are five brethren of the 33° in the Council of K. H. 30°. The Council has also established a Supreme Council at Chili, under Ill. Bro. Benevente. These are sufficient to show the gratifying prosperity of the rite under the English Council.

J. R. Chandler.

Our distinguished Brother and townsman, Hon. Joseph R. Chandler, Past Grand Master of Masons of Pennsylvania, is about to sail for Europe, for the purpose of examining the prominent foreign benevolent institutions. Bro. Chandler is now an octogenarian, but he will never be to old too engage in efforts to benefit his fellow men. The highest civil and Masonic honors have crowned his life, and we hope he may yet be spared to us for many years, not only to wear these honors, but to increase our indebtedness to him for the unceasing exercise of his vigorous faculties of mind and heart. —*Keystone*.

The Tomb of Hiram.

The following is given in a work recently published, entitled "Sinai and Palestine." How much credit is to be given to it, or to which of the Hirams it refers, we are not able to say. The reader will decide both questions for himself.

"The plains of Phenicia are strewn with distinct fragments of antiquity. One of these is called the tomb of Hiram, and stands inland among wild rocky hills, about three miles from Tyre. It is a single gray sarcophagus hollowed out so as just to admit a body. A large oblong stone is placed over it so as completely to cover it, the only entrance being an aperture at its eastern extremity. The whole rests upon a rude pedestal of upright hewn stones.

About the Ballot.

We know of no law in Masonry which requires balls used in balloting to be round. It is the ballot and its moral and Masonic incidents which are to be regarded, and not the instrument used to express the result. The word ballot is derived from the Greek word which means to cast, to throw — and literally means anything cast or thrown — and this itself would show that it is not the size or shape of the material, nor the material used that is to be regarded. In one of the States of Ancient Greece the instrument used was a shell. The secrecy of the ballot is the great aim, and so that is preserved free from all bias whatever it matters not how it is taken, or whether by the same means and appliances more generally used. Square blocks of wood are therefore as good as any other, and there is nothing improper in their use.— *Pomeroy's Dem.*

Almost A Mason.

We have a lady in our city who some years since lost her husband, a worthy member of one of our city Lodges. Since his death, the widow requested that Lodge dues should be asessed against her in the name of her husband, and that she should be allowed top ay the same. The request was granted informally, and the lady has contributed her ten dollars per year as dues to the said Lodge at stated periods ever since. A few months ago she married a *profane*, and since assumes another name and changes her relation to the fraternity. Her love for the Order, however, is not abated, and she still claims the privilege of paying dues to the said Lodge and as far as possible of being considered a member. *Memphis Jewel.*

A sad but beautiful scene occurred at the funeral of a Mason in the far West. A delegation of ladies from the Order of the Eastern Star was present, bearing boquets of flowers, which were strewn upon the grave. But it was not alone to the dead their tribute was paid for those loving sisters gathered around the weeping widow, consoled her grief, dried her tears, and instilled hope into her heart, until she looked beyond the river and saw the glory of the farther shore. —*Masonic Ex.*

NOTICE.— Letters and Communications appertaining to the business of this Magazine will hereafter be addressed to the Editor at the Masonic Temple, Boston, where he may be seen in the forenoon of every day. Secretaries of Lodges are authorized to act as Agents for the work, to whom a liberal commission will be paid. ☞ *Soliciting Agents wanted.* June 1, 1872.

DELINQUENTS.— The attention of delinquent subscribers to this Magazine, is called to the bills which have been laying for sometime unanswered in their hands.

Candinal Antonelli and the Grand Vizier of Turkey are said to be the only Prime Ministers in Europe at the present time who are not members of the Masonic fraternity.

CAUTION :— A clandestine Lodge has been recently formed in the city of New York under the name and number of Downshire Lodge Mass. and holds its meetings 189 Bowery.

24th OF JUNE :— The anniversary of St. John the Baptist on the 24th ult., was largely celebrated by the Lodges throughout the country, though we regret to add that it was generally neglected in this State.

EXPULSION FROM MEMBERSHIP.— The Grand Lodge of New York, at its recent session, decided —"That a vote for the expulsion of a member of a Lodge on charges preferred requires a majority vote of all brother present in Lodge, and the requirement is enforced that all present must vote on the question at issue.

CANADA :— The Grand Lodge of Vermont has given notice to the Grand Lodge of Canada (Ontario), that should it continue its invasion of the jurisdictional rights of the Grand Lodge of Quebec, all communication between it and the Grand Lodge of Vermont will be suspended. The Grand Lodge of New York had previously done the same thing.

GRAND COMMANDERY :— The semi-annual Assembly of the Grand Commandery of Knights Templars and the Appendant Orders of Massachusetts and Rhode Island, was held in Mason's Hall, Providence, on Friday. May 24th, beginning at 1 o'clock. Grand Commander Van Slyck presided with dignity and presented an able business like report which will be published in the proceedings. The main business of the assembly was the exemplification of the work of the Commandery by the Grand Lecturers.

MICHIGAN :— Spurious Lodges at Detroit, have got at loggerheads among themselves, On the 23rd of May a party of their deceived and defrauded victims went to their place of meeting in a body, and demanded admission, which was refused. The door was broken in and a fracas ensued in which revolvers were drawn. The police however interfered and dispersed them all.

ABUSE OF THE BALLOT.— The Grand Lodge of South Carolina, very properly decides —"That an abuse of the right of ballot for candidates by a brother to a disciplinable offence ; and if a brother waive his privilege of secrecy and avow an unworthy motive for balloting against a candidate, he is subject to charges."

AT THE SEA-SHORE.— The Masonic fraternity of Chelsea, with their ladies, to the number of two hundred, visited the Ocean House, Chelsea Beach, on Thursday June 20th, where they were received by Brothers Tarleton and West, who placed at their disposal the entire facilities of the house. At 1 o'clock the company sat down to the finest dinner ever served at the establishment. The floral decorations of the dining-hall were very beautiful and tastefully arranged, and the tables were loaded wite fish, game, and all the delicacies of the season. The occasion was a thoroughly enjoyable one.

POLYNESIA :— A communication was laid before the Grand Lodge of New York at its recent session, requesting the recognition of a body of masons from all parts of the world in Polynesia, who had formed themselves into a Lodge without a warrant from any Grand Body, which was referred to the committee on jurisprudence, to report at the next annual communication probably. Such Lodges are essentially behind times.

FIRE :— The office of the Keystone, Philadelphia with all its material, was destroyed by fire on the 19th of May. We heartily sympathize with the proprietors in the heavy loss they must have sustained, and commend them for their energy and enterprise in so soon recovering from it. The paper which should have appeared on the 25th of May was furnished to its subscribers on the 1st of June in a new and beautiful dress. We trust our brethren of Pennsylvania will take the loss which the publishers have sustained, into consideration, and contribute in some measure, to their present relief by a large increase to their subscription list.

THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. XXXI.] AUGUST 1, 1872. [No. 10.

THE GRAND MARK LODGE OF ENGLAND.

In our issue for May last we referred somewhat at length to the recent organization of a Grand Masonic Body in England under the above name, and discussed as fully as the case seemed to require, its petition for recognition and affiliation by an interchange of representatives with the Grand Chapters of this country. And while we conceded to it the prerogatives it claims as the supreme head and executive power over the Mark degree and Lodges of the grade, within its own jurisdiction, we dissented from the propriety, or, waiving this, the feasibility of the proposed interchange of representatives — predicating our objection mainly on the want of *equality of grade* and agreement in the composition of the two Bodies. A similar view of the subject was taken by R. W. Bros. Tisdall, of New York, and Parvin, of Iowa. In answer to these objections our learned brother William J. Hughan, the distinguished Masonic archæologist of England, has addressed a lengthy note to the former, which appeared in the Masonic department of the Democrat, on the 6th of July last. Bro. Tisdall has so ably and fully replied to the courteous arguments of Bro. Hughan, as to relieve his associates in the controversy— if indeed a fraternal interchange of views may be called a controversy—of any further discussion of the subject. We cannot however conveniently spare the necessary space in our pages for a reprint of the letter of Bro. Hughan and the reply of Bro. Tisdall ; but there are a few sentences in the former, which courtesy to the writer seems to demand should receive some notice at our hands. In his note to Bro. Tisdall, Bro. Hughan says :

> "As I presume you will shortly insert the learned Bro. Moore's article from his "*Monthly Magazine*," allow me to say that its consideration requires too much time for me to do justice to it now, as it would involve a long inquiry into the antecedents of Masonry. Bro. Moore seems to consider the Mark was a "waif" in America until incorporated with the Grand Chapters. Well, so it was, and *so was the Royal Arch* until then. In fact until A. D. 1756 in England and A. D. 1795 in the United States, both dedegrees were alike "waifs" on the stream of unrecognized Freemasonry."

Whether the Royal Arch degree was ever a "waif," that is, without an owner and subject to no control, is a question to be determined by the history of its origin and subsequent status. If it was originated, as is probable, by Ramsay and Dermott, as a pretence, for the use of the recusant Grand Lodge in London in 1740, then it was not a "waif," but was held subject to the control and disposal of its authors.

We do not understand to what our brother refers as occuring in 1756, which he intimates gave a permanent locality to the Arch and Mark degrees in England. The former was worked in Boston under Scottish authority as early as 1769, in what was then called a Royal Arch Lodge, in which were also conferred, in connection with it, the Excellent and Super-Excellent degrees. The Mark degree was added to the series in 1793. Up to this time the Mark was a "waif," and in many of the states and neighboring British Provinces, it continued to be regarded as such to a much later date. But the Royal Arch Degree never did, we think, occupy this place "on the stream of unrecognized Freemasonry" in America. Our brother continues :

> "Bro. Moore incorrectly takes it for granted that we are anxious to have Mark Grand Lodges in America. *Far be from us any such intention.* We do not believe in such Bodies at all, unless as a matter of necessity, such as exists in England, and therefore we fully admit the force of Bro. Moore's well expressed objections to such a Body at all, *if its institution can be avoided.* I could write for a long time, but I would end virtually in this, that the Mark degree, as also the Knights Templars, and the Ancient and Accepted Rite, will never be recognized by the Grand Lodge and the Grand Chapter of England, because of the binding and exclusive nature of the "Articles of Union" of A. D. 1813. They have however, exchanged official relations by virtue of a Treaty executed lately, in which they recognize each other as the lawful heads of their respective degrees under the English Jurisdiction."

We are at a loss to understand what there is in our previous article to authorize the inference that our English brethren "are anxious to have Mark Grand Lodges in America." We certainly never entertained, nor intended to intimate any such suspicion, nor do we think there is anything in our language to authorize such an interpretation of it.

There is a little ambiguity in the concluding sentence of the above paragraph, which is calculated to mislead the reader. The Grand Lodge of England is no party to the Treaty referred to, and does not "exchange official relations" with the Grand Conclave of Knights Templars, the Supreme Council of the Ancient and Accepted Rite, nor the Grand Mark Lodge. It restricts all such relations to bodies of its own grade, and the Royal Arch Chapter; the degree given in the latter of which, it improperly, as we think, assumes to be the cognate and completion of the third degree of the Lodge. The latter, rightly interpreted, is complete of itself, and would be benefitted by the restoration of the important feature of which it was unjustly and unwisely deprived at the union of the rival Grand Lodges. Again :

> Bro. Moore says, "Our Brethren of the English Mark Lodge, in seeking an interchange of Representatives with our Grand Chapters, seem to have overlooked the important fact, that whatever may be its antiquity, or its former relative Masonic position, the Mark Lodge has had, for more than half a century, its fixed and permanent place in the Masonic system of this country, and that it now holds a dependent existence only." We have *not overlooked* this fact, and we are equally anxious that our able Bro. the editor of the *Freemasons' M. Magazine*, should not *overlook another fact*, viz.: That we do not ask any Mark Lodges to recognize (and exchange Representatives with) us, but Grand Chapters, who are independent and have the power to do, what we seek from them. We are as Mark Masons under as independent a Body, masonically speaking, as any Royal Arch Grand Chapter, and we are simply solicitous for a friendly interchange of Representatives to promote the highest object of our beloved Order."

We are pleased to learn that our distinguished brother rightly understands and appreciates the relative position of Mark Lodges in this country ; but he is in error if he supposes that we overlooked the important fact, that the Grand Mark Lodge of England does not ask an interchange of representatives with them, though such an interchange, by placing it on a level with bodies of an inferior rank, would be but a practical recognition of the principle of equality it is desirous of establishing between itself and the Grand Chapters of this country. To state the matter more clearly, the Grand Mark Lodge of England does not ask representation of bodies of inferior rank, in its own grade, for this would be inconsistent with its dignity and official status, but it does ask that the Grand Chapters of this country, its superiors in grade and position, should recognize and interchange representatives with it, their inferior in rank and position. And here lies the principal difficulty to the proposed arrangement. There is an entire absence of equality between the parties, and where there is no equality there can be no reciprocity of representation.

We believe we have thus covered all the points in Bro. Hughan's very able and friendly letter, which have any personal reference to ourselves. The balance have been met by Bro. Tisdall with his usual tact and ability, and in a manner which we trust will satisfy our brethren of the Grand Mark Lodge of England, that should our Grand Chapters decline to accede to their request, the declination will not arise from any suspicion of the legality of their body or disinclination to recognize its authority within its own jurisdiction; and we believe we may add with entire certainty, that the Mark Masters of this country, whether as individuals or in their Lodges, will always be most happy to reciprocate fraternal courtesies with their brethren of the Mark Grand Lodge of England, as opportunity may offer.

THE SACRED OR INEFFABLE NAME.

In many of the religious ceremonies of the Ancients, the initiated were finally intrusted with a mysterious Word, having reference to the Supreme Being or Omnipotence. The Egyptian word was *On*; that of the Hindoo Om, compressed from the tri-literal word Aum, representing the creating, preserving and destroying powers of the Deity, and typifying therefore the Indian trinity, Brahma, Vishnu, and Siva. The Chinese, Japanese and Ceylonese, who practiced Budhism, used the word O-Mi-To-Po to signify Omnipotence. The sacred term of the Thibetians was Om-ha. The Druids hummed the sacred name in a manner known only to themselves, but used the letters O. I. W.

Bro. Ezra Holmes, in the London Freemason, says, some learned Jews doubt whether Jehovah is the true name of God, which they consider to have been irrecoverably lost, and hold it to be one of the mysteries to be revealed only at the coming of the Messiah. They attribute the loss of it to the sinful habit of applying the masoretic points to so sacred a name, and as a consequence the loss of the true vowels. Irenæus calls the true name Jaoth; Isadore, Jodjod; Diodorus Siculus, Jao; Clemens of Alexandria, Ja; and the Samaritans, Javah. The true spelling and pronunciation of the name is not however likely ever to be settled by historical references, for we are not aware that any two of the ancient authorities are agreed upon the subject. The ancient Jews held it in the highest veneration, as we believe their descendants do. The former attributed to it unbounded powers, and believed that he who should pronounce it would "shake heaven and earth, and inspire the very angels with astonishment and terror." The writer above referred to says, Manasseh Ben Israel states it as the opinion of the Cabalists, that Jehovah is not only the name of the divine essence, but that it also denotes the Azeluthic word, or word of emanations, which contains the ten Sephiroth, or emanations from the Deity, which compose the universe, according to the Rabbinical philosophy. But however all this may be, the true orthography of the name is of very little importance, practically or otherwise, so that, in any form of spelling, it is not desecrated by a profane use of it.

THE ROAD TO INFIDELITY.

Bro. Buchan, who has been called the Iconoclast of Masonry, and who has been endeavoring for some time past, in connection with kindred sceptics on this side of the Atlantic, to prove, in the columns of the London Freemason, that Masonry had no existence before 1717,—that we have in fact no past, and that our ancient history is but a fable from beginning to end, states the final result of his investigation and the sad conclusion to which it has led him, as follows:—

> "For years after joining the Masonic Fraternity I, generally speaking, believed in the popular idea of its history, rise and progress, but no sooner did I begin to examine into these, thoroughly, than I was obliged to throw them up, and as it was with Masonic ideas in 1868, *so has it been in religious matters in* 1871. Investigation into, and thought upon both, has led me up to a departure from the popular ideas. The Bible, as we now have it, is simply in great measure a mere collection of Hebrew pamphlets, full of interpolations and alterations upon the works of the original authors. It is also simply a Jewish literary production, and as such, liable to exactly the same criticism as the literary production of any other people, whilst the inspiration contained in it is just the same as that found in Shakspeare, Luther, Milton, Newton, Scott, Watt, or Gladstone."

Our brother is one of that class of sceptics who, having *faith* in nothing, insist upon plenary and tangible evidence of manifest truth, before they believe in *anything.* They do not believe in what they can neither see nor feel, or what is not susceptible of mathematical or physical demonstration. They reject the traditions of Masonry, because they are not sustained by palpable proofs, (in which case they would not be traditions), and they deny the teachings of the Bible for the same reason. Bro. Buchan is candid enough to admit this, and that his want of faith as a Mason in what, from their very nature do not admit of absolute proof, has led him squarely, and as a natural consequence, into the ranks of religious infidelity. We presume he will now withdraw from the institution altogether, or should he determine otherwise, he cannot expect that his opinions will command either respect or credit among his brethren.

MASONIC PORTRAIT GALLERY.

(The Living and the Dead.)

No. 2.

[It would be too much to say that all men who have made their mark in human affairs were Freemasons; but it is nevertheless very remarkable to observe how many men who were masons, have left in the world a very decided mark.]

R. W. Bro. John H. Sheppard.

Our Brother the venerable and distinguished R. W. John H. Sheppard,—recently the Librarian of the New England Historico-Genealogical Society — is now in his sixtieth year of masonic fellowship, having been entered as an "Apprentice" in Lincoln Lodge, Wiscasset, Me., November 16, A. L. 5812; he was also "exalted" in St. Andrew's Royal Arch Chapter, Boston, October 9, 1818. This long association with the ancient order, unbroken for a single moment in unswerving fidelity to its duties, either by circumstances of domestic or public happening, of itself deserves honorable mention; but our Brother has further claims in this regard; he has nobly illustrated his career, social and masonic, in the eye of the community, throughout this remarkable period, by qualities generous, genial, bright, learned, pains-taking, and great intellectuality — dedicating all his gifts, together with his fine acquirements as a man of letters, to philanthropy, with the spirit of love, holy aspiration, and, be it recorded, with martyr-like zeal.

Bro. Sheppard was born in Cirencester, Gloucestershire, England, March 17, 1789. (Julius Cæsar walled this town; and for ten miles round traces of the wall are still to be seen.) His father was a merchant, and early in life became a Freemason; his mother, a Londoner, was educated at a Convent in France, and excelled in music; and her accomplishments served to good account, when owing to vicissitudes in fortune and the death of her husband in 1807— at Guadaloupe, where he was buried with masonic honors — she was left with a young family dependent upon her, with the aid of John, her eldest child, the subject of this notice. In 1793, the Sheppards came to America, settling at Hallowell, Me. They were well-bred people, of fine address and elegant manners. These desirable points are an inheritance in the family, and secured at a time of need, the valued friendship of such gentlemen as the Rev. John Sylvester John Gardner D. D.; Hon. Benj. Vaughn, L. L. D.; Gen. Dearborn; Hon. Nathan Weston, a Chief Justice of Maine; Hon. Ruel Williams, and Col. Higginson, Esq., of Boston.

Mr. Sheppard made preliminary preparations at Hallowell academy, entered Harvard College in 1804, retiring in the Junior year, owing to the death of his father, and immediately began the study of law at Hallowell, in the office of the late Judge Wilde of the S. J. C. of Massachusetts. In 1810 he was admitted to the bar, opening an office in Wiscasset, Me. Devoting sole attention to his profession, he was engaged, at some terms of the Court, in every case, on one side or the other, and, as is said of him in his biography in "Willis's Courts and Lawyers of Maine," Mr. Sheppard merged for a season his taste for literary pursuits in a struggle for the support of the family dependent upon him. In 1817, he was appointed Register of Probate for Lincoln County, which office he held seventeen years. He was also made a general assignee under the U. S. Bankrupt law, and for more than twenty years was one of the Overseers of Bowdoin College, receiving from that institution the honorary degree of Master of Arts. In 1842 he came to Boston, where he now lives.

Bro Sheppard's tastes are literary; he loves the very atmosphere of the graceful pursuit. From an early day in the may-time of youth and promise, to these crowned years, well passing the four-score, he has paid court to the shrine of the Muses in delicately expressed effusions too numerous for record here; some have had wide circulation, but few, after all, have been gathered up as they ought to have been. He shot them, like arrows in the air, with heart-felt emotion, and with a fire that loses not its heat. But for the absolute necessity for exertion in his early career, our friend would have been left the opportunity of setting up monuments in books more enduring than brass. This was denied him; as he says, touchingly, in one of his writings, quoting from Juvenal's Satires—"How difficult it is for one to rise into the beautiful purposes which he aspires to, when beset with stern every day necessities." Notwithstanding all these crosses, in one department of literature his record is full; namely, the masonic: and we have it to say, that, if a list of the ablest and most voluminous writers on Masonic themes should ever be made out, R. W. J. H. Sheppard's name must be prominent in that distinguished roll. As the Hon. Wm. Willis, President of the Maine Historical Society, remarks, in the history above alluded to — "A notice of Mr. Sheppard would be incomplete if his efforts and his honors as a prominent and leading member of the masonic order should have no place in it.

Among the important masonic addresses delivered by Br. Sheppard at intervals covering a period of over half a century, are the following:—

An address before Lincoln Lodge, Wiscasset, June 24, 1815.

An address at the consecration of the Grand Lodge of the State of Maine, Portland, St. John's day, 1820.

A defence of Masonry before Lincoln Lodge, June 24, 1831.

Address before Grand Lodge and Chapter of Maine, on the revival of Masonry, June 24, 1844.

Address before Aurora Lodge, Fitchburg, June 24, 1846.

Address before Columbian Lodge, Boston, at Installation, Jan. 21, 1847.

Address before Grand Lodge of New Hampshire, June 24, 1853.

Address before Washington Lodge, Burlington, Vt. June 24, 1860.

Oration before the Knights Templars of Maine, on the one hundredth anniversary of the establishment of Masonry in the State of Maine, St. John's day, 1862.

Besides these efforts he has added to the zest of manifold masonic occasions and publications by his odes and historical poems, which will last as long as philanthropy shall prompt human action. In the celebrated memorial-volume of the Lodge of St. Andrew, his contribution in prose and poetry is a striking feature of the permanent value of Mr. Sheppard's literary work.

One of the above orations, "Defence of Masonry," brought out a reply from no less a person than John Quincy Adams. This gentleman was at the time a candidate for anti-masonic Governor of Massachusetts, and Mr. Sheppard stated in his oration that John Adams, the father, was a friend to Masonry, had spoken good words of it, etc.; at this, the ire of the son was aroused, and he denounced this statement, flying into the newspapers with his denials, &c. Mr. Sheppard, in a word, squelched the "old man eloquent," thoroughly, by quoting John Adams' own words in a letter, at the moment and now, in possession of the Grand Lodge of this State, expressing his respect and friendly regard for Freemasonry. The oration passed through several editions in Boston etc., adding greatly to the reputation and sterling boldness of its author.

THE MARK AND FELLOW CRAFT DEGREES.

An opinion has long prevailed among the Brethren in this country, and is still extensively entertained, that the Mark degree properly belongs to and should constitute a third section in the Fellow Crafts' degree, and that it should be restored to its proper relation. It has also been said that it was formerly conferred in our Lodges, if not as a section of the Craft degree, yet as subordinate to the Master's degree. This latter circumstance was recently incidentally stated by Bro. Tisdall, when commenting on the recognition of the Grand Mark Lodge of England by our Grand Chapters. To this Bro. Hughan in his letter referred to in another page, takes exception, and says, that no *evidence* has ever been submitted of such an occurrence as the conferring of the Mark before the Master's degree, in England, Scotland or Ireland. The following is Bro. Tisdall's answer:

"We had the honor of being Master of St. John's Lodge No. 1, New York city, in 1848, '49 and '50, and for the fourth time in 1857, the Lodge at the close of that year celebrating its centennial anniversary. For many months previous to the December 7, 1857, when the celebration took place, we were engaged in preparing a condensed history of the Lodge from its records. These records gave the fullest evidence that what was asserted by the older Masons of the Lodge as well as of other Lodges, was correct, and that the Lodge originally conferred the Mark degree.

On the 24th October, 1794, the Lodge (as per records) determined that the sum for initiation of Modern Masons (including Mark degree) be reduced from £4 to 40s. In 1795, the minutes show that one *Modern Mason* was thus healed and admitted a full member of the Lodge.

The Minute Book of the Lodge at the close of the year 1796 reads thus: "The accounts of St. John's *Mark* Lodge No. 1 made up to December 23 1796, show a balance due to the treasury of £3 18s.," meaning the treasury of the Masters' Lodge.

These records also showed not only that the Mark degree was given under the authority of the Lodge Warrant, and that a special fee was paid for the same, but that the officers of the Masters' Lodge, were the officers of the Mark Lodge, *the conferring of the degree preceding the* *conferring of that of Master Mason.* This degree was continued to be conferred until May 20, 1862, under the Lodge Warrant, or for some four years and four months after the establishment of the Gen. Grand R. Arch Chapter of the Northern States of America (since 1806 known as that of the United States), which latter body embosomed in itself the several degrees of Mark Master, Past Master (virtual or honorary), M. Ex. Master and Royal Arch ; declaring that it, and the State Grand Chapters acknowledging it, had "the sole government and superintendence" of the said degrees. The entry on the minute book of St. John's Lodge No. 1 of May 20, 1802, reads thus : "The balance of the funds belonging to St. John's Mark Lodge was paid over to the Treasurer of St. John's Lodge." This can also be found in the history of the Lodge, printed in 1857. It was, therefore, below the third, and when the Lodge as a Mark Lodge discontinued to confer the degree (probably owing to the establishment of the General Grand Chapter), the funds were paid over to the Treasurer of the Master Masons' Lodge, which controlled it previously. Our "*consider*" then is not opposed to facts, and our reference to the "lopping off" process, was something more than idle speculation.

The very structure of the Mark Master's degree proves it to be a part, nay, the perfection of the Fellow Craft, for without the use of the implements of the Mark Master, the operative could not fashion the stone for the builder's use. The plumb, the square and the level could never perform the operation. The mallet and chisel were required. Again, the founders of the American Capitular System must have considered the Mark Master's degree as *below* the third else they would not have made it precede the Past Master's (so called) degree. A symbolic Lodge when at labor in its highest degree is but a body of Master Masons. The ceremony of the installation of a Master of a Lodge does not make him a *fourth degree* Mason. He only becomes for the time being the Chief Master Mason, and when his term at office expires, he falls back again to his membership as a fellow among his fellows, a Master Mason among Master Masons. Therefore, as a Past Master is but a Master Mason, distinguished by having been chosen to fill a certain station ; and as the Mark Master's degree precedes it, by the commonest rules of logic, it must be of an inferior grade, next below in rank, or in other words, the Fellow Craft completed. So much for the elucidation of *Truth*, and that Truth based upon common sense and undisputable facts.

Dr. *Albert G. Mackey*, an authority of no mean order, in his excellent work "the Masonic Lexicon," in speaking of the Mark Master's degree said :

"Mark Masters *were the Masters of Fellow Craft* Lodges, at the building of the Temple. They distributed the Marks to the workmen, and made the first inspection of the work, which was afterward to be approved by the overseers ."

The same distinguished author said that "Mark Men were the Wardens.'

[As pertinent to Bro. Tisdall's statement it may be added, that at the National Masonic Convention, held at Baltimore in 1843, it was decided that, in processions, Mark Masters should rank next to Senior Wardens, thus indicating the opinion of that intelligent body touching the proper rank and place of the Mark degree.]

INTERESTING FROM BRAZIL.

We find the following in the N. Y. *Herald*. It is the duty of the Fraternity everywhere to strengthen the hands of our Brazilian brethren :

The Masons of Brazil have sunk their former financial disputes in presence of their common enemy, the Jesuits and ultramontanism, and on the 20th the two Grand Orients effected a fusion under the title of the United Grand Orient of Brazil, amid a general expansion of hearts and arms and great rejoicing. "Union and Force" is now the Brazilian Masonic motto, and it foretells ill to ultramontanism. The manifesto of the Masons of Brazil has been published in all the journals, except those of the Bishop party, and is an eloquent and well-weighed defence of the Masons as Christians, citizens and Catholics, and a clear *expose* of the motives which have led them to take up the open fight with the ultramontanism that is now struggling for supremacy in Brazil, as it is in all other countries. It is, however, free from personalities ; but while expressing the utmost deference for the Bishop of Rio in regard to all matters within his just attributes, it declares that as citizens of Brazil, and Christians responsible personally to their God, they will not commit the moral suicide required from them by the Jesuits and other advocates of ultramontanism, and will struggle steadfastly for liberty of conscience for all men, as the inherent right of man.

It would seem that the views of the leading Masons are turned toward the establishment of schools entirely independent of clerical rule, as the best means of combating the efforts of the ultramontanes to subordinate the minds of the Brazilians to the doctrines of the Syllabus, and that the means of affording entirely secular education to the masses is under serious consideration. Unless by legislative action, for which public opinion is yet hardly prepared in Brazil, merely secular schools for the masses appear unlikely to be attained ; but it is probable that secular schools for secondary education, or for the education of girls and boys of the middle and wealthier classes, will be established, under the auspices of the Masons, in all the principal cities.

The ultramontane clerics, however, are not disheartened, and they keep up a running fire of abuse of the Masons in the press and from the pulpit. In St. Paulo, the parish priest of France has been preaching violently against the "excommunicated" and "infidel" Masons; has posted up a notice refusing to accept Masons as godfathers in marriages or baptism, and has forbidden Masons to enter the church, declaring that if they do he will have them driven from it by force. But, as a general thing, the Brazilian priests are not ultramontanes, and those who trouble themselves about Syllabuses and Masonry are almost all foreign priests, put in the parishes to fill the numerous vacancies existing in the country, owing to the lack of native priests. This is the weak point of ultramontanism in Brazil. Its priestly supporters are in the main foreigners, and patriotism consequently, demands suspicion and lukewarmness from the Brazilian clergy and people.

SAVED BY MASONRY.

BY WM. ROUNSEVILLE.

In the second year of the great gold fever on the Pacific coast, the emigration to California was at his height. Some adventurous spirits, who had braved the dangers of the mountain passage, had been heard from by their waiting friends on this side of the globe, and that they had amassed gold in fabulous quantities was circulated all over the land. The consequence was that thousands, believed until that time to be sane, became crazed and determined to forsake all and follow the migrating crowd to the fairy land where fortunes could be made in a day, and none but the indolent could miss becoming as rich as Crœsus, or as the more modern Astor. Every mode of conveyance the ingenuity of the Anglo-Saxon race could invent was put in requisition to bear the pilgrims to the land of promise. Oxen, horses, mules, cows, and even wheelbarrows, bore the baggage of the adveturers—for it is related that one persevering fellow put his povender in a wheelbarrow and actually made the passage of plain and mountain pass successfully.

Cows were yoked to the wagons under conviction that their lacteal furnishments might be turned to advantage, and in several cases it was found that the wise forethought saved the lives of the persons forming the "cow brigade." Oxen stood the journey well as long as forage and water could be procured. Horses managed generally to keep up with these slow-paced animals, but often left their carcasses by the way side; while mules were frequently succumbed to the lack of feed and drink.

A company was formed in St. Louis which contracted to deliver persons on the other side of the mountains for a specified sum, finding teams, carriages and baggage wagons, that the pilgrims were to be transported and boarded until their arrival in California; among those who availed themselves of this method of crossing the plains was a gentleman who resided in one of the northern counties of Illinois, named Enoch Seely, a member of the Masonic Lodge of the village in which he resided, and a Mason indeed, as well as by profession. He was in easy circumstances, with means sufficient to allow him to choose "express hire," as the means of reaching the Golden State.

It should be remembered that the passage across the plains at the period of which we write, consumed as many months as it now requires days. The railway has bridged over the distance, annihilated space and compressed the journey of half a year into a single week. But it was expected that the "express," organized and conducted by men who had travelled the route and who were able to lead by the most practical path, would make the trip in much less than the time usually consumed by the private caravans. As soon as the grass had sprung up sufficiently to give sustenance to the animals of the train, they started across the wilderness of plains and mountains. Some times forward, and sometimes in the rear of the private teams that left at the same time with it, the "express" blundered on, and soon the passengers by that train were rejoiced if they were not left behind a day's journey.

It became manifest at an early stage of the passage, that their guides were ignorant of the best roads to travel. In fact they disagreed among themselves and finally quarreled and separated. The animals began to fail as they approached the "saleratus region" and several died. Provisions fell short, and it became necessary to reduce the size and number of daily rations. Men deserted and the train was weakened so much that it became a matter of safety to travel with others not so pretentious.

At last the climax was reached. The mules were unable to draw the passengers, and they were forced to continue the journey on foot.

The baggage animals failed, and the provisions were packed upon the best and stoutest of them, and the journey continued. But even these failed. The last mule gave out under a load of less than fifty pounds, and the provisions had then to be transported on the backs of the men, each taking his own share. In this way they proceeded about a hundred miles ; then provisions failed. The passengers had gone every one for himself, and were now straggling along under the shelter of other caravans. Scarcely two of them together, so disintegrating and demoralizing is the effect of suffering.

It was on Saturday eve. Mr. Seely that day had consumed the last mouthful of his provisions and still his hunger was unsatisfied. He lay down and slept on the ground near the watch-fire of a stranger emigrant, of whom he had begged for a morsel of bread, and had been refused, on the plea that he had not enough to take him and his family through the wilderness to a place where their stores could be replenished. Cold and chilled by the dews of night, faint with the ravages of hunger, he slept little and rested still less ; with early dawn he arose and again besought his neighbor to give him wherewith to soothe the pangs of hunger, but in vain. Weak and discouraged, almost convinced that it was useless to struggle against fate, and in imagination picturing to himself the sad scenes at the homestead, where wife and children should look for the husband and father who was never to come, he remembered his toilsome yet bootless journey. Slowly he progressed, but others travelled equally slow and though every man was for himself, yet he was seldom without company. Of every one he asked for bread, but none had more than a mite for himself.

Once a snake was caught and hastily cooked and devoured. This gave him strength to pursue his journey until nightfall, which came upon him in a mountain gorge. Under a bush that threw its protecting boughs above him, he laid him down, uncertain whether he should ever rise again. He had laid there but a short time, when his neighbor of the previous night came up with his tired teams and disheartened family. It occurred to him that he would try him once more, to see if he could not prevail upon him to give him sufficient at least to keep him from starving. He approached and preferred his suit :

" Give me a morsel of food for I am starving. Have your own price for it. I have money, and whatever you ask I will pay ; but give me, for the love of heaven, a morsel to preserve my life."

" God knows how willingly I would give you, but if I give to your necessities I may see ere many days my own family starve to death before my eyes," said the emigrant.

" But a single mouthful ! "

" That may save the life of my child ! "

The starving man came still nearer to the emigrant and seizing him by the hand exclaimed :

" Then for the obligations of a great Brotherhood—the love of a common Fraternity, give me bread ! "

" What ! a Mason? Why told you not this before? Eat my Brother ! " and as he said this he placed in his hands the desired food.

" The obligation to assist a brother in distress is sacred. Henceforth you shall live with us and fare as we do. The God who replenishes the widow's cruise of oil will not suffer those who assist the starving to come to harm through their charities."

The starving man was saved, and it will be a pleasure to the reader to know that all arrived in California safely. They were overtaken by a more fortunate train, from which they received a store of provisions that sufficed them to their journey's end. — The name of the Mason who thus responded to his obligation has escaped our memory, or we would put it on record, but often have we heard the man who was ready to perish when Masonry brought him aid, declare that he should have died in the wilderness had he not been saved by the fraternal obligation.— *The Trowel.*

A MISCHIEVOUS WORK.

Leon Hyneman of Philadelphia has recently given to the Masonic public, a characteristic volume, purporting to be a Review of Freemasonry in England from 1567 to 1813, entitled the " Ancient York and London Grand Lodges." The historical part of the work is of but little consequence. Its evil tendency in other respects, may be inferred from the following notice of it in the Philadelphia Keystone of July 13 :—

" A word or two, now, upon the spirit of Bro. Hyneman's performance, and some topics which he incidentally touches upon. We cannot ignore the fact, for it is exhibited on many pages, that our Brother has a supreme contempt for every Masonic author whom he criticises, who has a Rev. to his name. Thus, he tells us, " he has no words to characterize the conduct of Rev. and Bro. George Oliver, D. D. ; " " he deceived the public," " he practised a gross deception, as well as a moral and legal wrong." Of the Rev. Dr. Anderson he says : His " Books of Constitution were written purposely to deceive, to mislead and misrepresent facts as they existed ;" his 1723 Constitutions, "as an ecclesiastical work, may be read with interest by certain classes of religionists, but to intelligent Freemasons it is of no account, possesses no value." In like manner he sneers at Rev. Bro. Desaguliers, Payne, &c. All that Preston wrote on certain subjects "is the mere imagination of his own brain to give interest to his book." The good old rule "*nil nisi bonum*," at least with reference to the personal character of the dead, Bro. Hyneman has entirely forgotten, and the result is the characters of distinguished deceased Masons, hitherto highly respected and honored, are attacked when they have been long in their graves, and they are now held up as objects of public scorn and contempt. We very much regret this disfigurement of this otherwise able Masonic Review ; as it is, its arguments, with many, will be esteemed as partaking of the character of the rhetoric in which they are at times couched, and its influence as a Masonic history will thereby be greatly lessened.

The opposition which Bro. Hyneman exhibits to the clergy, he also seems to have for religion itself, which he attacks under the name of sectarianism, as though all religion is not necessarily sectarian. Thus he says: "We hold that sectarianism has no proper conception of Deity, of God the Universal Father." Again, "The God named in connection with religion, in effusions of orators and addresses, is the God of Theology, a contracted being, and not the God of Masonry." "Creedal systems, of so-called religion, are the manifestations of cold intellectual efforts * * have always been the great disturbing element in the world, exciting animosity, hatred and strife among men * * and retarding the progress of mankind to higher planes of moral and spiritual life." "Masonry is not the handmaid of religion, as the religionists among us frequently assert." "The Oriental fable of Eve eating the tempting fruit, upon which the popular sects predicate the dogma of "original sin," &c. "The design of Masonry was of a far loftier character than any theology teaches or ever taught." But we have quoted enough to show that Bro. Hyneman is intensely irreligious, in the accepted meaning of the term, and has most unwisely and improperly obtruded his individual opinions, in a historical work intended for the general reading of the Craft. This he had no right to do. He tells us "The spiritual is the ideal of Masonry, —" whether he means by this, Spiritualism, we do not know ; as an individual, he has a perfect right to hold *any* belief provided he reverences and trusts God, the Creator of the Universe and the Father of our spirits, as the

supreme ruling intelligence ; but he has no right to misrepresent Masonry as opposed to Religion. In worshipping the common All-Father, Religion and Masonry ever go hand in hand. The objects of both are to a degree the same — to elevate the fallen, and to diffuse abroad over the world the true principles of Charity.

There are other subordinate topics we might notice—topics that have been unnecessarily interwoven with the matter of the book—such as Bro. Hyneman's opposition to Templarism, and to the construction of grand Masonic Temples, and to the so-called "High-Degrees" in Masonry ; but we have already extended our remarks to such length that we must now conclude."

Works of such character as the above are only calculated to injure the institution, and ought not to receive any encouragement at the hands of its members.

JESUITS FOR AMERICA.

"The German Jesuits appear to have been somewhat staggered at first, by the decree banishing them from German soil. Up to the last they had looked for clemency, and had grown so used to regarding themselves as indispensable to the proper manipulation of German politics, that they could not comprehend that they were not wanted. They called a convention which met at Cologne to deliberate as to what should be done. Some favored the emigration of the German chapter of the order to Vienna, but to this there were two objections ; in the first place they would not be received there, and in the second place the early expulsion of the order from Austria is exceedingly probable. Others suggested the dissolution of the German chapter so that they might remain in Germany, and it was intimated that the Pope approved of this course and would further it. But it was ascertained that the government would not tolerate the presence of any member of the order in Germany within one month after the law was promulgated, even if he had dissolved his connection with it. In this predicament they finally resolved to transfer their establishments to the United States : it is thought they will come here as a body, and make one of the Western cities their head quarters. It is only a short time since a considerable detachment of bare-footed friars landed at San Francisco, America now opens her doors to the Jesuits. For those wily schemers she has no especial love. But to all who choose to come, of any creed or nation, she offers a home and the privilege of freedom. The one thing she is not willing to tolerate is treason—come in whatever guise it may ; and the Jesuits should beware of making themselves obnoxious here by the policy which has characterized them elsewhere."

We cut the above from one of the secular papers of the day. We have already a large number of these Jesuits in the country--more than are desirable, and more than is generally supposed. They are here, as in Europe, the wily agents and secret managers of the Catholic Church, and no less the deadly enemies of Freemasonry than of the general education of the people, and the spread of liberal principles. We should regret their advent as a body among us as a great moral calamity, and the establishment of their seat of government in any of our Western states, as the greatest misfortune that could befall it. They have been driven out of nearly every state in Europe, and it would be a blessing to the world if, as an association, they were drawn out of existence. At all events, America is no place for them, and their presence here could not fail to operate to the prejudice of the church whose active managers they are known to be.

BRIGHTER PROSPECTS FOR CANADA.

We are gratified to learn that the Grand Lodge of Canada (Toronto) at its last annual communication, elected the M. W. Bro. William Mercer Wilson for its Grand Master. Bro. Wilson has previously served in the same office with eminent success, and there is probably no more intelligent or popular Mason in the Dominion ; and, says Bro. Tisdall, "his re-entering upon the duties of that exalted station, is, we firmly believe, a harbinger of peace and good-will, and will, without doubt, restore entire harmony between the Grand Lodges of Masons of the Provinces of Ontario (Canada) and Quebec." We believe that Bro. Wilson enjoys the confidence of both parties, and has on several occasions, tendered his good offices and exerted his influence in favor of a reconciliation of the two long pending difficulties between them. If he shall be successful in bringing about the desired reconciliation, it will be the crowning event of his active masonic life, and entitle him to the gratitude of *all* his brethren in the Dominion. The controversy has been an unfortunate one, and ought to have been terminated two or three years ago ; indeed it ought never to have orignated, for there were actually no grounds for it. It sprung from mistaken notions, and has been prolonged by partisan feeling. Let it now be terminated.

GEN. JOSEPH WARREN AND BUNKER HILL.

Anything connected with the history of General Warren must be of interest to the American Freemason. The following lines which we find in our scrap-book, were written some fifty-four years ago, after a visit to what was called Breed's Hill. In the remains of the old redoubt stood a monument composed of a brick pedestal, from which arose a wooden shaft, (of pine surmounted by a Masonic urn. Inserted in the four sides of the column were large slate stones, inscribed with dates of Revolutionary events. One of them contained the following words :

"Erected by King Solomon's Lodge,
To the Memory of
Major General Joseph Warren,
Their Most Worshipful Grand Master."

It also contained an extract from one of his popular addresses ; "The voice of your fathers' blood cries from the ground : My sons, scorn to be slaves," &c. The stones are deposited in the present Bunker Hill Monument. In 1818, many poplar trees stood near the place :

Why rears yon Urn its lonely head,
Where sweeps the summer's gentle breeze,
Above yon hillock's turfy bed,
In plaintive murmurs through the trees ?
Or, why with quiet, pensive tread,
Will thoughtful strangers, drawing near,
The mould'ring slate stone pause to read
Of *him* who rests in silence there.

'Tis the blest spot where Valor sleeps,
Shaded by wreaths of luarel won —
Where Freedom's guardian Genius keeps
True vigils o'er her gallant son.
Here, once, as at Thermopylæ,
The battle shouts of Freedom rose ;
Firm as their mountains, and as free,
They nobly braved their country's foes.

No tyrant's purchased slaves were they —
The vassals of no feudal lord ;
Their country's call they did obey,
And freedom blessed their righteous sword.
Fair rose the morn on that array
Where bright in arms their foemen stood ;
A sadder sight — the close of day
Beheld that sun go down in blood.

The roar of arms to despot's power
And pride, the fun'ral knell has peal'd:
The blood that flowed that fated hour,
Has freedom's sacred charter sealed.
Long, long, those deeds of spotless fame
Shall swell their country's noblest rhyme;
The ray that gilds her heroes' name,
Gain lustre in the march of time.

Soft be the turf where fall the brave;
Peaceful their sleep—their battle o'er—
Above their tranquil, grass-grown grave,
Shall war's dread voice be heard no more.
And oft the stranger passing by,
Shall view with honest pride the tomb
Where patriot's sacred relics lie,
And glory's greenest myrtles bloom.

F. G. Tisdall.

LAST VOLUME OF THE TROWEL.*

From the Freemason, St. Louis.

Bro. Reynolds in the last number of his *Masonic Trowel* informs us that the present Volume will be the "memorial" one, or the last that will be issued, and appeals to his friends to assist him in making it a successful one, which appeal we fraternally endorse. We regret that the *Trowel* has not proven a financial success, for it was a useful journal and has done a vast amount of good for the Craft by defending the pure principles of our institution. Bro. Reynolds has our sincerest sympathies in his many losses, and we hope that his declining years may be blessed with more substantial reward in another field of operations.

In connection with this notice we shall submit a word on

MASONIC PUBLIÇATIONS.

Every other sort of journal except a Masonic one derives support by direct profit. The religious press is encouraged to work for advancing its particular creed, and proselyting men and women to its dogmas: for by so doing, they add new members to the church, and as new converts are always the most zealous, they are the most apt to subscribe for the paper. The Literary journals reach every fireside, irrespective of religion or politics, but a Masonic magazine is published alone for the Masonic Fraternity, which properly and most absolutely prohibits seeking new members under any shape or form; hence, it stands alone in the world, resting solely upon the intelligence and support of the Craft already in the field. This support, every Masonic publisher knows well, is of the most precarious nature.

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* We commend this article to our readers and Brethren generally. No class of publications in the world, pays so poorly as Masonic periodicals, and there is no class or society to whose interest they are more necessary or subservient. No intelligent Mason should be without one.

Unfortunately a large majority of men come into our Lodges on mercenary principles, hence, they care nothing for Masonic principles. They muster up courage and energy enough to learn one degree in order to pass through another, and at the end of the work, to wear a breast-pin, get a diploma and travel on their way. The Grand Lodge of Missouri has a Lodge in New Mexico, wherein the candidate, after being initiated, is questioned as to his desire to improve in Masonic knowledge and to help his fellow-creatures by stuyding the *principles* of Freemasonry, and is shown a Masonic journal which costs $1.50 per annum in clubs, and if he shows by his actions that *knowledge* is not what he is after, he stands but a poor show of ever being a Master Mason. That Lodge wants "living stones" in its temple, and has no use for a lot of ornamental ashlars full of cracks. The Grand Masters, Grand Lodges, etc., are daily annoyed by members of Lodges who never read. Sad experience has proven that out of 500.000 Masons in the United States only about one out of twenty are readers. They will spend the annual price of a Masonic Journal every week in some luxury or another and yet, stop their paper when called upon to renew "on account of hard times." If they stop a paper because they cannot approve of its course, or because they do not think it worth the money, that is all right, for we hold that no brother should be pressed to buy anything Masonic if it is of no benefit to him, but when put upon the score of poverty, it is nine times out of ten, not true and if put upon the ground of non-interest in the institution, then the sooner a Lodge gets clear of such members, the better it will be for the Fraternity. There is not a Masonic journal to-day in the United States that affords a decent living, unless it be the FREEMASON, and it only does so, on account of its advertising facilities, and yet there are subscribers who growl because this journal has so many advertisements, never once reflecting that the *subscription* price of the journal will not pay for our monthly paper at the mill. If it were not for our advertisements, (which we get on acount of our national circulation.) we could not furnish more than half the reading matter we turn out every month. These complaints only prove how little some people know of other people's business, and not knowing anything about it, they should not meddle in it. Most of the Masonic journals to-day are on a very precarious basis, as we learn by the best authority, on account of the miserable support they receive. Being badly supported, they are run down at the heels and present (many of them) but a poor show. This ought not to be so; but it is so; and the fact that it is so, is a burning shame upon the Craft at large. To our Masonic editors and publishers who are spending their thousands of dollars a year, and wasting the best years of their life in struggling to elevate the intellectual status of the Craft, without a sufficient reward, we extend our heartfelt sympathies, for we appreciate their noble impulses, but we predict, that in the next three years, the majority of those who know them now, will not know them then, except in the remembrance of those pure truths taught and vindicated under the most disadvantageous circumstances.

EDUCATION should be made a prerequisite of Masonic initiation—The world is full enough of selfish fools without filling Masonic Lodges with them.

THE BANNERS OF R. A. MASONRY.

In the Royal Arch Degree, as practiced in this country, there are only four banners used, which are appropriated to as many distinct officers. The G. Master of the First Veil carries a blue banner, a color which is in Masonry supposed to be emblematic of universal friendship, and is hence the appropriate color of the first three degrees. The G. Master of the Second Veil has a purple banner, which is emblematic of union, and is the appropriate color of the intermediate degrees between Ancient Craft Masonry and the Royal Arch. The G. Master of the Third Veil bears a scarlet banner, which is emblematic of fervency and zeal, and is the appropriate color of the Royal Arch; and lastly, R. A. Captain carries a white banner, which is emblematic of that purity of life and rectitude of conduct, which should actuate all who would pass the white veil of the sanctuary and enter into the holy of holies.

But according to the ritual of the English Royal Arch, the banners of the twelve tribes of Israel belong particularly to that degree. Hence, on each side of the Royal Arch floor-cloth, or tracing-board, they place a series of six banners mounted on staves, which formed the distinctive bearing of the twelve tribes, and which, according to the old English Lectures, were intended "especially to commemorate the great wonders wrought for the children of Israel during their travels in the wilderness, when they were first set up as standards around their encampment, and about which each tribe was assembled in due form. The devices thereon were emblematical of what should happen to their posterity in after ages."

It is to be regretted that in adopting the Lectures in this country, all allusion to these banners and to their symbolic signification should have been omitted; or if possessed by us, that through lapse of time and carelessness in transmission, they should now be lost. They afford an ample field for historical research; and as we have known of no more appropriate decoration than these ancient insignia to a chapter-room, we will furnish the colors and devices as they have been arranged by Harris in his "Illustrations of the Royal Arch,,' for the use of English Chapters.

1. The banner of the tribe of Judah was scarlet; its device, a lion.
2. The banner of the tribe of Issacher was blue; its device, an ass crouching beneath his burthen.
3. The banner of the tribe of Zebulon was purple; its device, a ship.

These three tribes occupied the east side of the encampment in the wilderness.

4. The banner of the tribe of Reuben was scarlet; its device, a man.
5. The banner of the tribe of Simeon was yellow; its device, a sword.
6. The banner of the tribe of Gad was white; its device, a troop of horsemen.

These three tribes occupied the south side of the encampment.

7. The banner of the tribe of Ephraim was green; its device, an ox.
8. The banner of the tribe of Manasseh was flesh-colored; its device, a vine by the side of a wall.
9. The banner of the tribe of Benjamin was green; its device, a wolf.

These three tribes occupied the west side of the encampment.

10. The banner of the tribe of Dan was green; its device, an an eagle.
11. The banner of the tribe of Asher was purple; its device, a cup.
12. The banner of the tribe of Naphthalia, was blue; its device, a hind.

These three tribes occupied the north side of the encampment.

Vatablus quotes a Jewish writer as saying that the man in the banner of Reuben, signified religion and reason; the lion in that of Judah denoted power; the ox in that of Ephraim represented patience and toilsome labor; and the eagle in that of Dan betokened wisdom, agility and sublimity. But although such may have been the emblematic meaning of these devices among the Israelites, the combination of them in a Masonic banner is only intended to indicate the Jewish origin of our institution from Solomon, who was the last king of Israel, under whom the twelve tribes were united.— *Pom. Democrat.*

FATHER TAYLOR, AS A MASON.

"At the Springfield Conference of 1831, he was charged with disobeying the resolve of the Conference, not to participate in public Masonic ceremonies. They were lead to this course by the excitement then prevailing against the Order, and they expressed no opinion on the subject itself. Father Taylor had promised to conform and had broken his pledge; Wilbur Fisk was the complainant. He was found guilty, and the vote was, that he should be reproved by its President in open Conference. He accordingly walked up to the altar rail to the bishop. Bishop Hedding, his first and best friend, spoke of his conversion under his labors, and the interest he had felt for him, and affectionately advised as to his future conduct. When asked how he liked the punishment inflicted, he said: 'The only objection I had to it was that there was not enough of it; I am willing to take advice from Bishop Hedding every day of my life, for I am sure he has a true heart, and what he says shall be an excellent oil that shall not break my head."

"Mr. Taylor joined the Corner Stone Lodge of Freemasons, at Duxbury, and received his degrees, according to its records, March 6th, 1820. His friend and Brother, Hon. Seth Sprague Jr. was the Master of the Lodge at the time of his initiation. He loved this body to the day of his death. In the troubled days of the anti-Masonic excitement when many withdrew from the Order, and when members sometimes slunk into meetings hastily and with their cape pulled down over their faces, Bro. Taylor used to strut into the entrance of the hall with his hat thrust on his head, hung on the organ of obstinacy.

"When his Conference, to avoid occasion for stumbling had adopted a resolution not to participate in any public Masonic celebration for the coming year, the young obstinate marched all the more boldy in the procession, and Bishop Hedding, in his despair at his incorrigibility, and that of his comrade in popularity, peculiarity, and devotion to this cause, John Newland Maffit, partly petulant at their proceedings, and partly pleased at their pluck, said: 'Eddy and Johnny will wear their aprons in spite of us.'

"He was afterwards a member of the Columbian Lodge, constant in his attendance, and always welcome. His prayer at the opening of this Lodge, made when the anti-Masonic excitement swelled high, has been repeated thousands of times: 'Bless this glorious Order; bless its friends— yes, bless its enemies, and make their hearts as soft as their heads.'

"Bro. Taylor was also a Knight Templar of the Boston Commandery, and took especial pride in its stately array, the rich, black uniform, and lordly cap and plume, making him look and feel most knightly. As he marched in its procession, his step was unusually haughty, even for his haughty nature.

"He loved the Odd Fellows too, joining Suffolk Lodge, at Boston, and when the oath of allegiance to this Order was administered to him, he took it with this qualification, uttered in his steadfast tones: 'Unless this obligation shall conflict with the paramount qualifications of Freemasonry.'

"In his journeys in Europe and the East, these associations were more than once of signal service.

"On a Sabbath just before his death, he dressed himself in full Masonic regalia, and seated himself at the window. Perhaps his mind was wandering, but it wandered among scenes and companions that he loved." — *Life of Father Taylor.*

NON-AFFILIATION.

The Grand Chapter of North Carolina, at its late convocation, adopted the following resolutions, on this subject, which we recommend to the consideration of brethren who believe in *forcing* members into the Lodges, or obliging Lodges to receive members against their unanimous wishes, expressed through the ballot box. Initiation into Masonry is one thing, admission of members into a private Lodge is another thing. We may discuss the difference on a future occasion:—

WHEREAS, the M. W. Grand Lodge of Ancient and Accepted Masons of the State of North Carolina did, at the last Grand Annual Convocation of that body, adopt the following resolution, to wit:

Resolved, That the Masters of all Subordinate Lodges within the jurisdiction of this Grand Lodge, be required within three months after the close of this Grand Lodge, to give notice to all non-affiliated Masons within their jurisdiction to connect themselves with some Lodge, and if after such notice, they shall for twelve months fail to do so, said Subordinate Lodges shall expel such Masons from all the rights and privileges of Masonry.

AND WHEREAS, This Grand Chapter does hold such action to be in conflict with the most vital, cherished and long established principles of the Masonic institution; that Masonry is free—that all must come of "their own free-will and accord who would connect themselves with it—that they may sever their connection therewith, when they have complied with all the requirements thereof, at their pleasure, and that no coercive measures should ever be adopted as an inducement for them to renew the same; that Masons bound to the Lodge by the terrors of the inquisition, are not only useless as members, but may, and doubtless would destroy the harmony and good fellowship thereof, and jeopardize its very existence. And whereas, there are thousands of zealous, true, valuable and highly esteemed members of our Chapters, who are, for good and valid reasons, perhaps, not members of any Lodge, or living within reach of one, who would by this edict of our Grand Lodges, if enforced against them, be necessarily expelled from all the rights and privileges of Royal Arch Masons; therefore be it

Resolved, That while this Grand Chapter esteems it a duty of all Masons to be members of the Lodge, it admits that there may be many good and legitimate reasons, governing individual Masons, justifying their action in remaining unaffiliated; and that a crusade against non affiliants; will most assuredly recoil upon the institution; that the demon of anti-Masonry will be aroused, and with thousands of recruits from our own camp, will strike a blow that may be more disastrous to our order than anything that has yet befallen it.

Resolved, further, That this Grand Royal Arch Chapter does most respectfully and earnestly appeal to the M. W. Grand Lodge to rescind the said resolution at her next ensuing Grand Annual Convocation.

Resolved, further, That a copy of the foregoing preamble and resolutions be forwarded to the Secretary of the M. W. Grand Lodge with the request that it be laid before that body at the aforesaid Grand Convocation.

GRAND LODGE OF MASSACHUSETTS.—The Grand Lodge of Massachusetts has just issued, in a large bound volume of 758 pages, its transactions for the year 1871. The work is occupied with much interesting and valuable matter, among which is the learned historical dissertation of Brother Gardner of the Grand Lodge. The account of the fortieth anniversary of the issuing of the declaration by the Masons of Massachusetts against the charges of the Anti-Masons in 1832 is full of interest. The speech of Bro. Charles W. Moore, who was one of the signers, (and author) provides us with a history of Anti-Masonry in those times of fanaticism which is worthy of preservation as a contribution to the history of Masonry in our country. The work is profusely decorated with portraits and *fac similes* of documents and seals. We know of no Grand Lodge which has ever issued so admirable a volume. It should be in the library of every Masonic student. We are indebted for our copy to the courtesy of the Grand Master and Grand Secretary.—*Mackey's Freemason.*

GRAND COMMANDERY OF MARYLAND.

The Grand Commandery of Maryland commenced its Annual Conclave on Wednesday evening, the 15th. Sir Charles H. Mann, Right Eminent Grand Commander, delivered an address, giving a brief history of the doings of the Grand Body the past year, and also of the ceremonies and incidents attending the triennial meeting of the Grand Encampment in that city in September last.

From the returns made by subordinate Commanderies, we judge that the Order is in a prosperous condition in that jurisdiction. Measures were taken for a revision of the Grand Constitution, so as to hold two sessions of the Grand Commandery in the year—one in April and the other in October, at such place or places as might be designated. The plan of holding the meetings of the Grand Body at different points within the jurisdictions, as is the case in other jurisdictions, was considered preferable and best for the good of the Order.

Measures were also taken to bring about uniformity in the work of the Commanderies.

The following officers were elected to serve during the ensuing year; Sir Charles H. Mann, R. E. Grand Commander; Sir Francis Lincoln, V. E. Deputy Grand Commander; Sir Michael Miller, E. Grand Generalissimo; Sir Edward T. Schultz, E. Grand Captain General; Sir John McCrou, E. Grand Prelate; Sir Byron H. Holmes, E. Grand Senior Warden; Sir Hermon L. Emmons, Jr., E. Grand Junior Warden; Sir Chas. T. Sisco, E. Grand Treasurer; Sir Frank J. Kugler, E. Grand Recorder; Sir Chas. Hatter, E. Grand Standard-Bearer; Sir Richard D. Murphy, E. Grand Warder; Sir William C. Adreon, E. Grand Captain of Guards.

THE COSTUME QUESTION.

Since our last issue this question has provoked much discussion throughout the country among the influential members of the Order, and from the expressions of disapproval of which we hear, we are strongly convinced that the Grand Master will not take any hasty steps to enforce his edict The manifest tyranny of forcing the old Commanderies to give up a right which has been expressly guarantied to them by the Grand Encampment, and endorsed for ten years by that body and by successive Grand Masters, and never before questioned, and this, too, immediately after the close of a triennial session at which it might so easily have been brought up, so that the wrong must be suffered for three years before the Grand Encampment can undo it, will undoubtedly arouse a sense of justice and a spirit of chivalry in the majority which will induce them to grant liberty to Grand Commanderies to regulate the uniform of their subordinates.

The Grand Master will probably be content to stop the increase of black uniformed Commanderies, and allow the others to remain under prohibition, but unharmed, until the session of 1874, when we hope his decision will be disapproved; but this is not enough.

Majorities always trample upon the rights of *small* minorities, and the rapid increase of Commanderies throughout the country is increasing the disparity every year, so that the time will come when we must go to the wall, unless we take advantage of that sense of fairness which will be aroused in the chivalrous hearts of our Southern and Western confreres who have known little and thought less about the question, but who will have it brought strongly before them by this usurpation of power, and press for permission to regulate the matter ourselves.

If we were called upon to give up a poor uniform for a good one, it might be some consolation, but to ask us to give up the elegant costume that has been worn and admired in New England for a hundred years, for such a cheap-looking affair as the white sash and red belt, which were never designed to be worn over a black suit, and only retained because the committee despaired of trying to carry a new uniform through, would make us feel that our venerable Mother, the Grand Encampment, was like Hamlet's mother sadly lacking in taste.

If New England will unite on this subject, and acting with Virginia and the District of Columbia, urge it with all their force, it can be carried.—*Mirror, Portland.*

PERSIAN IDEA OF FREEMASONRY.

Mr. Holmes, in his "Sketches on the Shores of the Caspian," gives the following as the Persian idea of Freemasonry:

"In the morning we received a visit from the Governor, who seemed rather a dull person, though very polite and civil. He asked a great many questions regarding the *Feramoosh Khoneh*, as they called the Freemason's Hall in London, which is a complete mystery to all the Persians who have heard of it. Very often, the first question we have been asked is, 'what is it they do at the Feramoosh Khoneh? What is it? They generally believe it to be a most wonderful place, where a man may acquire in one day the wisdom of a thousand years of study; but every one has his own peculiar conjectures concerning it. Some of the Persians who went to England became Freemasons; and their friends complain that they will not tell what they saw at the hall, and cannot conceive why they should all be so uncommunicative."

Miscellanea.

Death of Bro. Samuel C. Bishop.

We learn from the Philadelphia Keystone, that Bro. Samuel Cobb Bishop, Proprietor of the "Bishop Gutta Percha Works," died of Coup-de-soleil, at his residence in the city of New York, on the 4th of July last. Bro. Bishop was formerly a resident of this city, where he was engaged in the rubber shoe business, and married the only daughter of Mr. Asa Adams, extensively known among our older citizens as a Master truckman, and in later years as a broker, who some years since removed to New York, where he recently died. Bro. Bishop was one of the Directors of the old "Magnetic Telegraph Company," and, with Prof. Morse and his associates, assisted in starting the first practical public working of that wonderful invention in this country. He was a gentleman of fine practical talent, of generous impulses, and decisive action. He was also a zealous and consistent member of the Masonic fraternity, and a life member of Montgomery Lodge of Philadelphia. He leaves a widow but no children.

Learn From Your Elders.

A bove majori discit arare minor. This adage (literally, the young ox learns to plow from his elder) applies with force to our young brethren whose attention is necessarily directed to the conduct of the older, and so valued. In writing up the characteristics of the present age, one of the most disagreeable features is the neglect of precedent and experience. In the conduct of many Masons there seems absolutely no reference to what has gone before. And yet Freemasonry, in all its aims and works, is a perpetuation of *past things.* Throw out the idea of *antiquity*, and it degenerates at once into the poorest of modern affiliations, and the very fact that "its landmarks are unchangeable" is the worst feature about it. Then let the young ox learn to plow from the elder one," and if by reason of strength the juvenile can excel the old one in the amount of work done, or the straightness of the furrows, or the ease with which his day's work is accomplished, all the better for the results.

"The Oldest Mason."

Hon. Samuel Thatcher died at his residence in Bangor Me. on the 18th of July last, at the advanced age of 96 years. He was born at Concord, Mass. in 1766, graduated at Harvard College in 1793, was made a Mason in 1798, and elected to Congress in 1802. At the time of his death he was the oldest graduate of Harvard, and is said to have been "the oldest Mason in the United States." But we have been so often called upon to record the death, or the present living, of the *oldest* Mason in the country, that we are not quite certain that Bro. Thatcher is entitled to the place here assigned him. He however had been seventy-four years a member of the fraternity, and if there be any brother living, whose connection with it is of longer duration, his name is unknown to us.

Obituary.

The R. W. Bro. William T. Walter of Columbia S. C. died recently at Cleveland Springs, N. C., where he had been staying for the benefit of his health, in the forty-eighth year of his age. He was an active and zealous brother, and had been Master of a Lodge and Senoir Warden and Acting Grand Master of the Grand Lodge of his state. He was also a member of a Chapter, Council of Select Masters, and had attained to the 32° in the Scottish Rite. During the late war being in charge of the Federal prisoners, his Masonic charity led him to show kindness to those of the Fraternity, although enemies, and he brought them on several occasions to commune with their brethren in the Lodge, and when Columbia was destroyed by fire in 1865, he was in return kindly treated by the Federal soldiers and nothing was touched on his premises during their stay in the city.

Scribner's Magazine.

The contents of this able and popular monthly for August are of an attractive character. The leading article is "Yachts and Yachting," finely illustrated. "The Graphic Art" by Lossing is full of information. Mrs. Oliphant's serial story "At his Gates" still continues its interest. "The Island of Corfu" is an entertaining and instructive paper. A beautiful poem "Annunciation" next presents itself to us, followed by one of Hans Christian Anderson's wonderful stories, entitled "The Gardener and the Manor." "Hebe's jumbles" is a sparkling little story. Other articles deserve more than a passing notice, but we must close with complimenting the Editorial Departments, and with recommending the monthly to all our readers. Price $4.00 a year. To be had of A. William's & Co. Booksellers, Washington St. Boston.

Harper's Magazine,

For August is full of fresh and attractive matter, illustrated with sixty-five engravings, and presents a brilliant array of contributors, including the names of Charles Reade, Anthony Trollope, Miss Thackeray, Bayard Taylor, and others. The opening article is "Mount Desert." Other leading articles and stories are "Soda Water; what it is and how made;" Porte Crayon's fourth paper on "The Mountains;" "The Golden Urn of Granpere;" "The Republican Movement in Europe;" "Old Kensington," &c., besides the editorial departments, each ably covering its respective field.

Price $4.00 per annum. A. William's & Co. Old Corner Bookstore, Boston.

Profitable Masonic Picnic.

We see it announced, in the Louisvile *Commercial* of July 8th, inst., that the Finance Committee of the Masonic Picnic recently held at Central Park, Louisville, on St. John's Day last, netted $4.255-56 profit. These proceeds are for the Masonic Widow's and Orphan's Home and Infirmary. Bro. John H. Leathers was Chairman of the General Committee, and Bro. Thomas L. Jefferson, President of Board of Directors of the Home.

Receiving Petitions.

At the last session of our Grand Lodge one decision was approved, which we wish to dissent from,—That a candidate must be twenty-one years of age before he can apply for the degrees. Many years ago, Charles W. Moore being applied to upon this question, replied that it was sufficient that he could truly reply that he was of lawful age when asked.—*Masonic Token, Portland.*

[We stand by this. It was our own case, precisely. We were proposed exactly one month before the balloting could lawfully take place. It was sufficient that before the box was passed in the Lodge, we were within the Law.]

Sweden.

Sweden has so isolated herself from the rest of the Masonic world that we know but little of her system; it consists of some nine degrees, the 4° and 5° are termed St. Andrew's Masonry, and are founded on a Scottish legend. The members of the higher degrees are *Freres de la Croix Rouge*, and form the Grand Chapter Illumine, presided over by the King. In 1811, Charles XIII, conferred on the Craft the highest compliment it has ever received, by establishing the order of knighthood which bears his name; it is conferred only on Swedish Masons of distinction, and the number of knights is limited to twenty-seven, exclusive of three Ecclesiastics and the Princes of the Blood Royal.

Prejudice and Persecution,

Direct or by *insinuation*—comes with poor grace from any man who claims to be a Christian. "We saw one casting out devils in thy name, and *we forbid him* because he *followed not us*." While Masonry lays the Bible upon its altars, with open pages, and under its teachings feeds the hungry, clothes the naked, houses the homeless, visits the sick, and soothes the sorrows of suffering humanity, in every form, where is the true Christian that can "*forbid*" his labors in this great cause? Some Christians would be greatly improved if they would have a little more of Masonic charity.—*Rev. Dr. Kavanaugh.*

Masonic Baptism.

The Philadelphia Keystone very sensibly remarks on this subject as follows: —

"Brethren of both high and low degree, do not let us baptize. Masonry has enough to do without that. Baptism belongs to the Church, and we would not crowd it out of existence, if we could. Masonry is a system of morality, but not a system of religion. We have no right to its sacraments; and to assume to have it, is to lay ourselves open to misconstruction at best, and to falling into positive error at worst. And so say we."

NOTICE. — Letters and Communications appertaining to the business of this Magazine will hereafter be addressed to the Editor at the Masonic Temple, Boston, where he may be seen in the forenoon of every day. Secretaries of Lodges are authorized to act as Agents for the work, to whom a liberal commission will be paid. ☞ *Soliciting Agents wanted.* June 1, 1872.

DELINQUENTS. — The attention of delinquent subscribers to this Magazine, is called to the bills which have been laying for sometime unanswered in their hands.

THE direct *tendency* of infidelity, to say nothing of its want of true principles, is to pull down and destroy ; to root up and overthrow ; to disorganize, corrupt and defile everything it touches We have never yet known of a country, society or people, where they gained a controlling power, but that one or more of these fatal results followed. It is the enemy of God and man, and every Lodge should purge itself from its poisonous influence.— *Ex.*

HAPPY FAMILY : — The New York Sunday News gives weekly, under the heading of "The Fraternities," a synopsis of the proceedings of Secret Societies as follows : — Masonry, Odd-Fellowship, Knights of Pythias. The Foresters, Redmanship, Kesher Shell Barzel, Mystic Band of Brothers, and the Ancient Order of Good Fellows. A nice family, which would be improved by the omission of the first member of it.

OLD MASONS. — John B. Hollenbeck, Secretary of the Grand Lodge of Vt. for more than 30 years, was initiated May 6, 1813. Uzial Pierson, Grand Tyler, was initiated May 4, 1813. Judge Robert White, of Shelburne, and Aaron B. Webb, of Ferrisburg, Vt. were initiated in August, 1815 The two first lack less than a year of 60 years service, and the two last have seen nearly 57.

THE great central sun around which all the bright constellations of minor stars and Masonic graces revolve, is Faith in God The great guiding star and Masonic light, as well as the chief manual of the Order, is the Holy Bible. which contains Jehovah's will to a benighted race.

WHOEVER confides his secret to the tattler and lends his money to the spendthrift, will find his secret everywhere and his money nowhere.

ST. JOHN'S DAY, JUNE 24th, was celebrated at Buffalo, New York, on an extensive scale. About a thousand Masons were present, with a hundred and fifty Templars as an escort. The corner stone of the City and County buildings was laid by the Grand Lodge in due form, and the citizens, uniting with their masonic friends, made quite a holiday of the occasion.

CONSTITUTION OF GRAND ENCAMPMENT. — We are indebted to Bro. Theodore S. Parvin Grand Recorder of the Grand Encampment of Knights Templars for the United States of America, for a handsomely printed copy of the Constitution, Templar Decisions, and Orders and Edicts of that body.

HOME AND HEALTH for August is received and surpasses all previous numbers of this most valuable family magazine in the quality and variety of its articles, and in its adaption to every want of the old, the middle-aged and the young of every household.

LIVERPOOL : — Brethren at Liverpool, Eng. are erecting a new Masonic Hall in Hope St. Our Brethren passing over to England, can spend a pleasant evening with the Brethren at Liverpool, who will doubtless be happy to see them.

CONSTANTINOPLE : — The officers of Leinster Lodge, under the Irish Constitution. were installed at Constantinople on the evening of the Festival of St. John the Baptist. Bro. Robert M. Gill is the present Master.

A BASE REFUSAL.— We learn that a Rev. Lyman Whiting a Congregational minister of Janesville, Wisconsin, refused a permit for the Church, because the deceased had been a Freemason.

THE Rev. C. A. Blanchard held forth against Masonry recently at Lexington, Ken. when the Rev. Bro. D. R. Love took him in hand and did not leave as much of him as you could put in your hat.

THE Mason deposits his contributions in one part of the world, and draws at sight at the antipodes—his necessities, and not his contribution, fixing the limit of his credit.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXXI.] SEPTEMBER 1, 1872. [No. 11.

THE ROYAL ORDER OF SCOTLAND.

Most of our readers probably know very little of this Order of Masonry, for the reason that it has never been formally introduced or cultivated in this country, though not wholly unknown among Masonic students here. There is however a strong probability that it will soon find its way among us, it having recently, as we understand, obtained a footing in the neighboring province of New Brunswick, and assumed a high place in what may without offence be called the modern Masonry of England,— a Provincial Grand Lodge of the Order having been opened at the Masonic Hall in Golden Square, London, on the 26th of July last, with no less a personage than the Rt. Hon. The Earl of Rosslyn, 33°, Grand Master of Scotland, for its presiding officer, or "Deputy Governor," supported by many of the most distinguished Masons of England and Scotland. Among the former were the Commander and most of the active members of the Supreme Council of England.

It is claimed that the Order is of great antiquity, and it certainly has a curious, and not an altogether uninteresting history. Having previously fallen into decay, it is said to have been re-established by King Robert the Bruce of Scotland, in 1314. It consists of two degrees, namely the Rose Croix or "Eagle and Pelican," and the Royal Order of H. R. D. M.. The first has been briefly described as a Christianized form of the first degree, purified from the dross of Paganism by the Culdees, who introduced Christianity into Scotland in the early centuries of the Church; and the second as an order of Civil Knighthood, supposed to have been revived, as before stated, by Bruce soon after the battle of Bannockburn, and conferred by him upon certain Masons and Knights Templars who had assisted him in that memorable battle. The tradition goes on to say, that immediately after he had re-established the Order, he vested the exclusive power of conferring it in the Grand Master for the time being, that is, in the Kings of Scotland, or their Deputies, and representatives by appointment, limiting the number of Knights to sixty-three, and they Scotchmen. According to Bro. Reitam, Prince Charles Edward Stuart, in his celebrated Charter to Arras in 1747, claimed to be the Sov. Grand Master of the Royal Order, " Nous Charles Edouard Stewart, Roi d' Angleterre, de France, de l' Ecosse, et d' Irelande, et en cette qualite', S. G. M. du Chapitre de H." The limitation however as to the number on whom the Order can be conferred, has been modified, and is now unlimited.

The following by a correspondent of the London Freemason, will give the reader as much, in addition to what we have above said, of the history and condition of the Order, as he may at present care to know:

"The King of Scotland is hereditary Grand Master of the Royal Order, and a chair is always kept vacant for him at all assemblies of the Knights. The Deputy Grand Master and Governor of the Order is Bro. Whyte-Melville 33° P. G. M. M. of Scotland, father of the well known novelist. The Earl of Rosslyn, 33°, the present Grand Master of Scotland, is Deputy Governor of the Order.

"Provincial Grand Lodges are held at Glasgow, Rouen in France, in Sardinia, Spain, the Netherlands, India, viz., Calcutta and Bombay, China, and New Brunswick. In Sweden the King of Scotland is Provincial Grand Master.

"In Clavel's History it is said the Royal Order of Heredom of Kilwinning is a Rosicrucian Degree, having many different gradations in the ceremony of consecration. The Kings of England are de jure, if not de facto, Grand Masters; each member has a name given him denoting some moral attribute. In the initiation the sacrifice of the Messiah is had in remembrance, who shed his blood for the sins of the world, and the neophyte is in a figure sent forth to seek the lost word. The ritual states that the order was first established at Icomkill, and afterwards at Kilwinning, where the King of Scotland, Robert Bruce, took the chair in person, and oral tradition affirms that in 1314 this monarch again re-instated the Order, admitting into it the Knights Templar who were still left. The Royal Order, according to this ritual, which is written in Anglo-Saxon verse, boasts of great antiquity

"Bro. Findel, of course, disbelieves in the Royal Order, as he does in al the Christian degrees. He remarks that the Grand Lodge of Scotland formerly knew nothing at all about the existence of this Order of Heredom, as a proof of which he adduces the fact that Bro. Laurie, in the first edition of his work, the history of the Grand Lodge of Scotland, has not mentioned the Order. Fancy arguing that because no mention is made of the high degrees in the Masonic Calendar published by the English Grand Lodge that therefore they do not exist in this country.

One might as well do so, according to Bro. Findel, whose ill-disguised hostility to the *hautes grades* is thoroughly understood and appreciated, at its proper value."

We think it a great mistake, and one not warranted by history, to connect the Rosicrucian degree with either of the degrees of the Royal Order. The Rosicrucians were a sect of hermetical philosophers and alchemists, and was perhaps the most visionary and absurd imposition ever practiced upon human credulity. It pretended to know everything and to practice everything, but common sense, which it set at defiance. It claimed to be master of all important secrets, and among others, that of the philosopher's stone, of protracting the period of human life, by means of certain nostrums, and even to restore youth. It had no connection whatever with Freemasonry, and was directly opposed to the principles, teachings and purposes of the Rose Croix and Royal Orders, both of which are Christian in sentiment and conservative in their influences. In these respects the latter are in unison with each other, and with the Christian order of Knights Templars in connection with which they both might be worked without giving offense to either.

BISMARK AND THE POPE.

Glancing over our secular papers, a day or two since, we noticed an editorial article, under the above caption. The article was, no doubt inspired by the late act of the German government, expelling the Jesui Brotherhood from the Empire.

The article of which we speak alludes to similar movements in other countries, such as Austria, Spain, and Italy—movements all looking to restraints upon the Papal authority. To our mind, there is nothing strange in these movements.

They spring from a profound perception, on the part of the civil government, of the fact, that the newly asserted prerogatives of the Papal chair, as put forth by the reigning Pontiff, are utterly inconsistent with any independent existence of the civil government. For some time, these claims to supreme authcrity over the civil as well as the ecclesiastical affairs of the world, were in abeyance; and many tolerant minded people were ready to believe, that, with the progress of the century, the Papacy had learned wisdom enough to renounce the Hildebrandine theories concerning its sphere and duties. But the syllabus of Pious IX. and the dogma of the Infallibility came upon the nations and government as a clap of thunder upon men from a cloudless sky.

The syllabus declares that "they are in damnable error who regard the reconciliation of the Pope with modern civilization as possible or desirable. The Vatican Council declared the Roman Pontiff infallible in all judgments concerning doctrines, morals, and discipline." These three cover the whole ground of human relations and duties, and embrace the state, as well as the church. If this be so, then the monstrous claims of the Papacy through all the past ages, are vital to-day. Modern civilization is an enormity in Papal judgment. Cardinal Schrœder says: "The Popes have never exceeded the bounds of their power, or usurped the rights of princes." If they have not, then the things done in the past, may be done again. If only the temporal power to enforce ecclesiastical decrees, were now at the disposal of the Pope and the Curia, can any mortal question that excommunication and anathema would be hurled at the heads of these rebellious princes, and that some loyal son of the Church would be invited to take possession of the throne of Kaiser William; as in former days, the thrones of the Henrys and Fredericks were given away by the Popes, Gregory VII, and Innocent IV.

These facts are clear enough to the governments of Europe, and as the policy of the Papacy is a strong reassertion of Hildebrandine claims, their action is in self-defence, and the exclusion of the Jesuit fathers is but placing restraints upon the most active promoters of theories regarded as dangerous to the State.

MASONIC PORTRAIT GALLERY.

(THE LIVING AND THE DEAD.)

No. 3.

[It would be too much to say that all men who have made their mark in human affairs were Freemasons; but it is nevertheless very remarkable to observe how many men who were masons, have left in the world a very decided mark.]

R. W. BROS. THOMAS JEFFERSON RANDOLPH AND JOSEPH MAYO, OF VIRGINIA.

Our purpose in these papers is, from time to time, as opportunity is afforded, to make mention of names among the living and the dead, whose characters, fidelity and reputations shall serve to illustrate, in some degree, the quality of the Masonic order in its personal attractions. The text which is prefixed to these articles, suggests the thought so creditable to Masonry, which we hope to be able to enlarge upon in expositions, with as much biographical narrative as will be in our power, in the current course of other duties, to present. In this view, the Editor will welcome the receipt of hints, especially with authenticated facts, concerning such lives as come within the scope of these papers. The discrimination of our Brethren at large, will readily establish for this understanding, the method of selection, which alone can render our purpose meritorious and useful.

And now, thus fresh in our pathway in the pleasant field of Masonic biographical reminicences, our steps are suddenly arrested, and we read with filling eyes the new made graves of two eminent Brethren, of a single state, who, having trod life's road in even age and honors, have passed together into the celestial lodge above. Hon. T. J. RANDOLPH and Hon JOSEPH MAYO were Virginians,—both were prominent Freemasons, and received the highest civic honors of their native State. Early in August the former was killed by a premature explosion, at the White Sulphur Spring, in the 80th year of his age; and the latter died of softening of the brain, at Richmond, his beloved home, aged 77.

Col. Thomas Jefferson Randolph was the favorite grandson of Thomas Jefferson. He was born and brought up at Montichello, the home of the author of the "Declaration of Independence." Many years of his manhood were passed there, and his constant residence continued to be near the Jefferson estate, within sight of this popular shrine of [Americans,] in the county of Albemarle. His father was Governor Randolph, and he himself once held the office of Leuitenant Governor. His last public post was as chairman of the recent Baltimore Democratic Convention. Although born to affluence, in a proud lineage, Mr. Randolph was a man of indomitable energy, enterprize, and skill in affairs. These qualities stood him in good stead, when, as the manager, and finally the executor on the estate of the owner of Montichello, he nobly sacrificed a large portion of his own property to pay his grandfather's debts; and subsequently in the great rebellion, in common with other Virgininian landed proprietors, he suffered the loss of nearly all his remaining property. Col. Randolph was a high bred gentleman of the old school, elegant and refined in address, with punctillious devotion to every duty. The characteristics of his mind were positive, with slight tincture of the negative qualities: he was ever self-reliant, and with the composure of a gallant soul, sought not to put off the evil day, but to face it, if he must, with that measure of manliness which was so conspicuous and loyal to his nature. His children will hand down these generous qualities of a noble parent. Since the death of the wife, his daughters have kept his mansion; a beautiful Virginia estate, where for some years past they have made their great accomplishments of beneficent use, in finishing the education of a number of the young misses, who board at the plantation. One of these daughters recently published a volume on the life and correspondence of their great grandfather, Mr. Jefferson. A son of Dr. Randolph of Charlottesville, Va. is a distinguished Physician, and an active member of the masonic order in his county. The names of both father and son are enrolled in the same lodge, where also their illustrious ancestor of Monticello, it is believed once affiliated.

Hon. Joseph Mayo, for many years Mayor of Richmond, Va., a name honored, loved, and as familiar as a household word to the Knight Templars of Rhode Island and Massachusetts, who made that memorable pilgrimage south, as guests of the Virginia Commandery, was born in Powhattan County, Virginia, 1795. Before his majority he studied medicine in Philadelphia, but quitted it for the law, where his success was so rapid and brilliant that he was made State's attorney of the Hustings court of Richmond, which he held for thirty years; during four years of which he was a member of the General Assembly. In 1853, he was chosen Mayor of Richmond, by overwhelming majorities, until the functions of that office were suspended by the U. S. troops in 1865; but it became so embarrassing to manage city affairs without him, that he was again made Mayor in the following year, holding till 1869, when he was displaced by the Federal general. Retiring to New Kent County, Mr. Mayo was made Commonwealth's attorney, which he held until his death, on the 9th of August.

If there be one companion nearer than another, within the lines anywhere, whom, in his radiant life time, De Molay Commandery could hug closest, with hearty embrace, it was Joseph Mayo of Virginia. Dear venerable brother! how fondly we recall thy chivalrous noble welcome to the band of strangers of Richmond! Thy unbounded generosity! thy princely hospitality! thy superb gifts so genial of head and heart! As Chief Magistrate of Richmond, as a Mason, as a man his whole soul, all his faculties, were laid at the shrine of the grandest welcome which the masonic order of this union ever experienced. What a monument indeed was his life to the glory of the cardinal tenets of Freemasonry!

In his state, and in the city of Richmond, he uniformly retained an unusual measure of popularity. This was due not alone to his charming qualities as a man, but to an ability remarkably conspicuous in the conduct of civic affairs, together with an entireness and devotion to the public interests, given for a long period at the sacrifice of the emoluments of a profession in which he stood in the first rank, as a practising lawyer. The funeral of Mr. Mayo took place from the second Presbyterian church of Richmond; the remains were escorted to Shockoe Hill cemetery and interred by Lodge No. 36, Ancient Free and Accepted Masons. The city council and citizens took honorable notice of this event, and it is proposed to erect a public monument to his memory. So mote it be! Zed.

PHYSICAL QUALIFICATIONS.

"In the practice of the ritual, the portions that are called into requisition cannot be dispensed with or substituted. If certain positions are to be assumed, if certain actions are required to be used in which physical power and ability are called into requisition, and the parts or limbs required to act are wanting, the subject cannot proceed, but must be rejected as disqualified and ineligible.

"Our institution is based upon immutable laws and principles, which are characteristic of the Order. These fundamental principles and laws mark its identity, and are termed landmarks, which admit of no change or modification which would impair its unity as it was in the be ginning, is now, and as Masonry must ever remain. These landmarks consist of the Moral, Physical and Religious qualifications, of peculiar rites and ceremonies, etc., which are beyond the control of Masonic legislative associations, and it is not in the power of any man or set of men to make innovations thereon. It would be as reasonable to ask that the restriction as to sex or age or condition be removed, as there are very many females and others excluded, who possess the moral qualifications in an eminent degree. Would not that destroy the identity of the Order? Remove these ancient landmarks, and other demands would be made. The foundation being sapped, the fair fabric would tumble into ruins."

* * * * * * *

"Masons need not be reminded what senses or what members are in requisition in receiving or imparting the instruction, or using the forms and ceremonies which are indispensable in being made a mason, and which cannot be communicated or bestowed by proxy; that while certain established forms, and ceremonies, and rituals, cannot be dispensed with or changed to accommodate exigencies or peculiar circumstances, the mode of imparting, and the senses and members called into requisition in the practice of these rites and ceremonies, can neither be dispensed with nor substituted, nor changed.":— *Gr. L. of Miss.*

APPEALS AND RE-TRIALS.

In two cases, coming from the same lodge, in which the accused were acquitted, the Grand Lodge of Idaho held that the decision was so plainly against the evidence, that it adopted a resolution censuring the lodge, and then *sent the cases back for a new trial.* The Grand Lodge, says Bro. Drummond, should have decided the cases, and awarded the punishment, and saved the *farce* of a new trial by the lodge under the circumstances. When the lodge has erred in decisions in matters of *law*, a case may properly be remanded: but when it errs in a decision on the *evidence*, it is folly to send the case back to it. This is especially true in cases in which it is admitted that "masonry is becoming, in this jurisdiction, a reproach and by-word," on account of "flagrant outrages" by its members. The Grand Lodge directed the Grand Master to issue a circular, enjoining the Masters of lodges to action by persuasion, to arrest the evils, and if that failed, to discipline the offenders.

COUNCILS OF R. & S. MASTERS.

We have been favored with an official copy of "proceedings of a convention of Ill. Companions, representing the interests of Cryptic Masonry," held in the city of New York on the 12th of June last, a synopsis of which has already been given in our pages. The work of the Royal and Select degrees was exhibited by competent Companions for the information of the convention. A resolution was also adopted to the effect that the Cryptic degrees should be under the exclusive jurisdiction of Grand Councils, "and that no one should be recognized as a Companion of this rite, who has not received the degrees in a lawfully constituted Council, or by authority of the Supreme Council of the A. & A. Rite, previous to this date, or been lawfully healed." We cannot see the force of this resolution beyond the simple expression of an opinion that the degrees should be under the exclusive jurisdicton of Grand Councils. We do not suppose the Convention designed to denounce the Grand Chapter of Virginia and Texas, or Maryland and West Virginia, as exercising unlawful authority in conferring degrees over which they have no lawful control, for that would be an assumption which it might be difficult to maintain. As to the Supreme Councils of the A. and A. Rite, they have both long since, we think, surrendered to local Councils their authority over them; this is certainly the case with the Northern Council, and if the Southern Council pursues a different course, we hardly think their initiates need any "healing." We agree with the report that it would be better for all parties that the degrees should be placed under the exclusive jurisdiction of governing bodies of their own grade.

The convention changed, or more properly recommended to the several Grand Councils to change, the nomenclature of the rite so as to read as follows:— "Most Illustrious Grand Master; Deputy Grand Master; Grand Principal Conductor of Work; Grand Treasurer; Grand Recorder; Grand Captain of the Guards; Grand Conductor of the Council; Grand Steward; Grand Sentinel; Grand Chaplain; Grand Marshal or Grand Master of Ceremonies. For subordinate Councils omit the word 'Grand,' and in place of the word 'Most,' for the first officer, use the word 'Thrice.' It is also recommended that the meetings be denominated 'Assemblies.' The Super-Excellent Master's degree is rejected, which we think had been better retained.

The change in the nomenclature is undoubtedly in good taste, but the expediency of it is another question. Many of our titles are claimed to be ridiculous by the uninitiated, and probably are so, but within the bodies themselves, where they are understood, their offensiveness vanishes. If the principle adopted by the convention be proper and expedient in one department of Masonry, it would be no less so, carried out in all the departments. None of us would approve of this, and yet the present action may prove to be the first step in that direction. There is however less danger in this respect, for the reason that the degrees are at present mainly confined to the United States, and therefore less liable to create "confusion among the workmen," than would necessarily follow if introduced into other departments of Masonry. The President of the Convention, Comp. Josiah H. Drummond of Maine, was requested to address a circular to the Grand Councils in the jurisdiction, from which we append the following

EXTRACT.

> The first question presented was in reference to the expediency of cultivating the degrees at all: that was unanimously settled in the affirmative, and such was the decided sentiment of the Convention.
>
> Upon the question of remitting the degrees to the Grand Chapters, which was fully and freely discussed, the Convention was unanimous against the proposition, and in most decided terms favored the system of Grand Councils. In connection with this, it was announced that the Chapters in the District of Columbia had ceased to confer the Council degrees, and that the Companions in Maryland and West Virginia are taking active measures to separate these degrees from the Chapters, and place them under the exclusive jurisdiction of Grand Councils. This would leave the Chapter system prevailing only in Virginia and Texas. It was also announced that Councils had been formed in England under the authority of the Grand Council of New York, and that a Grand Council would be formed there at an early day. Upon the exemplification of the work it was found that a serious difference of opinion existed in reference to the number and order of the degrees, and that there are substantial differences between the rituals of different jurisdictions. To settle these, required more time than the Convention could command, and it was determined to remit these matter to a committee upon which Companions from Grand Councils not represented should also be appointed. This necessarily involved an adjourned session of the Convention, and it was decided to adjourn for a year to give the committee full time to agree upon a report, to afford the Grand Councils an opportunity to act upon the measures recommended and especially to secure a more full representation.
>
> If the Council system is to be continued, it should be made uniform; it can be made uniform only by united action: we can secure united action only by means of such a Convention. I, therefore, in behalf of the Convention most earnestly commend to your early and favorable consideration the recommendations it makes to you, and ask, in order to make its future action useful and to accomplish the purposes for which it was created, that you be represented at its adjourned session.
>
> At that time it is expected that there will be presented the question of making the Council degrees pre-requisite to the Orders of Knighthood, in order to make the "American system" continuous and uniform.

FOOTSTEPS OF FREEMASONRY;

OR,

Freemasonry in Relation to Authentic History.

By W. Viner Bedolf, M. D., of London.

In endeavoring to trace the Footsteps of Freemasonry, it has ever been far from my intention to suppose or teach that it existed of old under its modern name and denomination. Thus we speak of the British Constitution as existing before the "glorious Revolution," and though it did not always bear that name, yet the traditions, laws, and customs, which we summarise by that appellation, modified only by time and circumstances, have existed from time immemorial.

It is, as the French term it, the "analogue" of what formerly existed, and, as the crocodile may be said to be the "analogue" of the Saurian monsters of the geological periods, and is the form under which their type has descended to our times, so is our Freemasonry the "analogue" of those ancient associations which formed, in fact, "the basis and superstructure" of Roman society.

The more Freemasonry is contemplated, the more wonderful does it seem, and a critical consideration of the ritual, will soon convince the most skeptical that, however modern may seem its form, yet that its essentials have been handed down from ancient times. This may have been done ignorantly, by men who neither knew nor comprehended their meaning, for it is only when we compare it by the light of history with the habits, institutions, and philosophical sects of the ancient Romans, that we can detect its true and proper significations. We may, indeed, put the converse, and ask what we have which they had not, even to the very signs. In fact, ancient Freemasonry was the same as the modern, minus the traditional history. I fearlessly assert that the men who, in modern times, have moulded its forms and dictions, were altogether incapable of inventing the scaffolding on which it hangs, and I believe the question of its ancient existence to have a most important bearing on the well-being and influence of our institution.

But to digress—it must not be supposed that all secret fraternities in ancient times were of an amiable and philosophical character, as may be gathered from Livy's account of the destruction of the order of the Bacchanals.

In this instance it occured to an unscrupulous Greek brother to invent a new order we thus find in the testimony of Livy, that inventors, of new orders even then existed.

Into this order at first only men, but subsequently, the young of both sexes, and at the immature age when the passions are least under control, were initiated. Instead, however, of pursuing virtue, they fell to vice, and such vice as brings all heathendom before our eyes.

No nation ever more excelled in virtue than did Rome in its earlier and better period, never did a people, nor even Sodom itself, sink to such a state of depravity and sensual indulgence as did that nation within a generation of its Augustan age.

Bacchanalian order, however, revolted even then, and, convicted of vice, perjury, and conspiracy, its doom was signal, for by order of the Senate it was stamped out in ignominy, violence, and blood.

It was probably the signal success of violence in putting down this association, that induced the Emperors in the next age to try the same dealing with the Christians, but how different was the result,—different as is vice from virtue. It may not however be uninteresting to the Masonic brother to bear in mind that the first systematic persecution, (for it extended through all Italy,) and by its success probably the forerunner of that of the Christians, was caused by a new order invented and developed in folly, sin, and shame. There are few pursuits more interesting than to trace the sequences of history.

We may also here notice that in this new society, the slave-born were not excluded, and it became a rule to initiate none over twenty years. We all know the importance our " constitutions " attach to both thsee points, and it is not impossible that the follies and destruction of this order may have afforded a warning never forgotten.

There is another subject I wish to refer to. In a previous article a quotation from Cicero's Oration for Murena was given, describing Cato squaring the conduct of his life by the " right rule of reason," and as but for want of space in that communication, should have dwelt upon its importance. Indeed it is a very important fact for us to ascertain that men, not being operative masons, did actually profess to govern their lives symbolically by the *square*, *level*, and *plumb rule*, and used them as emblems. The literal translation of what Cicero says is, that Cato regulated his life by the "normam," that is, the mechanic's square, and the duties of his office, by the " perpendiculum," that is, the mechanic's plumb rule.

The very learned Portroyalist commentator on this passage remarks that these were not only proverbial phrases among the Greeks in common life but that the Stoics especially adopted these mechanical emblems, and used them commonly in their teachings.

Here, then, we have, undoubtedly, the highest and clearest authority for the use of the square, level, and plumb rule, and all seem to have been included under the term of " norma," in philosophical teaching, and it is perfectly clear that as speculative masons, we are not indebted to our operative friends for their tools.

The same may be observed of the early Christian writers, some of the most eminent being either stoics or platonists, and who carrying into their new calling their accustomed figures of speech, called the Bible the " Sacred Canon," literally the "Holy Level or Plumb Rule." This does not indeed prove them to have been masons, but shows the phrases of the two bodies had one common origin.

I think we have already pretty clearly shown whence our emblem of the Apron is derived; that it is not servilely copied from the working mason, but that it is borne in memory of primeval times, precisely as our ritual expresses it, as a badge of innocence and bond of friendship.

I may here also, in passing, mention a fact accidentaly omitted in its due place, viz., that our division of the day into three parts is essentially Roman. It was expressly so divided by the "Laws of the twelve tables," and for nearly 500 years remained the unchanged and only practice, the hours were subsequently added.

Although I have not at all, myself, investigated the fact, and by no means vouch for it, " Masson " is said to be a Coptic word signifying Brother. Research would be interesting.

In attempt to chronologise our system, I should say that Freemasonry, up to and including the first part of the third degree, is essentially Roman in its character, and resembles the societies which existed there under the Republic, having been founded by Numa.

Secondly, under the Empire, B. C. 28, and for a generation previously, i. e., after the conquest of Greece, Grecian ideas penetrated, pervaded, and modified this equally with all other institutions. From this influence also arose our philosophy, and the introduction from the Stoic teachings of our Geometrical emblems. I believe also that these institutions were finally arranged about the second century of the Christian era.

I will request permission to make an extract from a very great authority, the German writer Tenneman, who remarks," the political, religious, and moral conditions of the Roman empire during the first century of the Christian era were not such as to animate and sustain a spirit of philosophical research, but a mania for the strange, and extraordinary neglect of the popular religion and superstition, and extinction of all noble sentiments prevailed ; consequently the endeavours of the wise and reasoning amongst them were directed in various ways:

1st. To maintain and modify the schools already existing.

2ndly. To revive the neglected doctrines of their forefathers, as for example the "Pythagorean philosophy" (so much identified with Free masonry).

3rdly. To combine the variouss ystems of Plato ,Aristotle, &c., (not forgetting even Zoroaster and Hermes) and to trace the former ones back to the ancient dogmata, or teachings of Pythagoras.

4thly. To combine also in one the spirit of "eastern and western philosophy."

It was at this period, likewise, at the commencement of the second century, that Adrian first codified the Roman laws (an object not yet attained in England) under the title of "Edictum perpetuum," and Schlegel adds that no longer bent upon conquest, the better Romans solely and exclusively devoted themselves to the regeneration of public morals, according to those ideal conceptions formed of old Rome in her earlier and happier days,

> "When none was but a party, but all were for the state,
> Then the great man helped the poor, and the poor man loved the great;
> Then lands were fairly portioned, then spoils were fairly sold,
> The Romans were like *brothers* in the brave days of old."

This same condition of things, as above defined, existed even up to the time of Constantine the great, and the removal of the seat of empire to Constantinople in the fourth century of the Christian era, may be looked upon as a midpoint in history between ancient and modern times.

Our system bears the strongest evidence of the peculiar teachings of this period, and it may confidently be said that at this same epoch Masonry proper plumed its wings for its flight through time.

Up to this period it is most certain that no trace of our traditional history was to be found, *that no vestige of Hebraism could have mingled with the brotherhoods of those days.* It is only necessary to glance at the writers of those times—at Horace, with his cutting ribaldry on the "curtailed Jew," or at Juvenal's smooth satires on their "sabbaths" and their "pigs,"—to show in what mockery they are held. Further and as if to prove that no Israelite of those days would have entered into any institution embracing gentiles, and that certainly no Jewish masonic institutions existed, Tacitus expressly says, "they will neither eat with, associate with nor assist and comfort any person whatever, save those of their own faith; to all others they show hostility and hate." Juvenal, in another place adds, "they will neither direct the lost and wandering wayfarer into the right road, nor the traveller, fainting with heat and thirst, to the fountain, unless of their own sect."

We know very well that this feeling did not diminish, but rather increased, when Christian domination had produced Christian fanaticism (for the old Romans were not intolerant) and I believe, speaking critically, that the Jews never possessed even the mental power of forming any masonic institution whatever; there is no trace of it among the ancient Jews, and it had been a moral impossibility. Even if we consult their great writer of those days,Philo-Judens, who, like St. Paul, his contemporary, was a Pharisee and Palatonist he makes no sign.

> "Sure naught masonic lodges in that breast
> And with no rapture moves the vocal air
> To testify its hidden residence.

This also brings us to an important crisis in the history of the world, a crisis big with the fate of masonry and of Rome, when Rome itself, the proud mistress of the world, gorged with lust and crime and blood, was to see her empire pass away, and give place to a hated rival. I refer to the removal of the Roman capital to Constantinople in the 4th century, the very threshold of modern times and the era of the council of Nice, by which in religious matters we are all more or less still bound,

It is not my object to describe the condition of affairs at this time, the policy of the state, or its effect upon the world at large. It is sufficient for us to say that all Roman institutions, naturally, necessarily, and as history proves, were carried there also. But history likewise bears witness that the philosophy and literature, although declined form its high state of Augustan perfection, spread abroad among the Roman colonies, which under now Christianized Rome, assumed a degree of wealth and cultivation, which the remains of towns, temples, roads, bridges, and aqueducts, spread over half of Europe, attest to this day.

Rome's loss turned, therefore, to the advantage of other cities, and in the wake of commerce and cultivation flocked all the institutions which distinguished Rome, as now, in our days, do British institutions.

This is not a matter of inference, but capable of the clearest proof, and that the masonic institutions of those days still flourished, even for ages, we may be certain from the fact we have already noticed, viz. that the sodality or brotherhood of the Lupercalii, was still flourishing in the 6th century, when it was actually strong enough to require for suppression an imperial edict of the Emperor Anastatius, it is presumed from savouring too strongly of heathen traditions, and for the present we leave it. In stating this, I consider it full and efficient proof that those brotherhoods of which Cicero gives so beautiful a description existed also, and with the renewed love of the better and wiser Romans, for all which being ancient was also good and virtuous, it cannot be doubted that their masonic philosophy was cultivated with that love which, rightly understood, it ought ever to inspire.

Masonry, in fact, is either a philosophy, or it is nothing, but as a philosophy, and as such alone, do I exhort my brethren to guard its secrets, by practising them, and proclaim its mysteries by their lives, thus proving—

> That some there be that *by dne steps* aspire
> To lay their right hands on that glorious key
> That ope's the portal.

In our next we propose to continue the reference to the Hebraic tradition.— *London Freemason.*

THE STRANGE COUNTRY.

I have come from a mystical Land of Light
To a strange country;
The land I have left is forgotten quite
In the land I see.

The round earth rolls beneath my feet,
And the still stars glow;
The murmuring waters rise and retreat,
The winds come and go.

Sure as a heart-beat all things seem
In this strange country,
So sure, so bright, in a glow of dream,
All things flow free.

It is life, all life, all awful and plain,
In the sea and the flood,
In the beating heart, in the wondrous brain,
In the flesh and the blood.

Deep as death is the daily strife
Of this strange country;
All things move up till they blossom in life
And tremble and flee.

Nothing is stranger than the rest,
From the pole to the pole —
The world in the ditch, the eggs in the nest,
The flesh and the soul.

Look in mine eyes, O man, I meet
n this strange country!
Come to mine arms, O maiden sweet,
With thy mouth kiss me!

Who goes by with a crown on his brow?
King Solomon?
He is a stranger, too, I vow,
And must journey on:

O wondrous faces that up start!
In this strange country!
O dentities that become a part
Of my soul and me!

What are ye building so fast and fleet,
O humankind?
"We are building cities for those whose feet,
Are coming behind.

Our stay is short; we must fly again
From this strange country;
But others are growing, women and men,
Eternally."

Ay, what art thou, and what am I,
But a breaking wave?
Rising and falling, swift we fly
To the shore of the grave.

I have come from a mystical Land of Light
To this strange country;
This dawn I came; I shall go to-night:
Ay, me! ay me!

I hold my hand to my head and stand
'Neath the air's blue arc;
I try to remember the mystical Land,
But all is dark.

And all around me swim shapes like mine,
In this strange country;
They break in the glamour of gleams divine,
And they moan, "Ay, me!"

Like waves in the cold moon's silvern breath
They gather and roll—
Each crest of white is a birth or a death,
Each sound is a soul.

O what is the Eye that gleams so bright
O'er this strange country?
It draws us along with a chain of light,
As the Moon the Sea!

—[Robert Buchanan, in Good Words.

FREEMASONRY IN GREECE.

The social benefits of Freemasonry are so widely acknowledged, that we must all congratulate the Greeks on the recent auspicious consummation of their wishes, in the final and complete establishment of a Grand Lodge and Supreme Grand Council, 33°, and the unanimous election of a British naturalized subject as first Grand Master.

It is known that in the year 1867 the first step was taken towards the formation of the Grand Lodge in question, but owing to various causes its establishment, down to the present time, had remained imperfect, and it continued to be presided over by a Deputy Grand Master.

On the 18th of October, 1869, (*see Freemason* Oct. 30th 1869) was regularly initiated into the mysteries of the Craft, in Lodge St. Andrew, No. 48, H. I. H. The Prince Rhodocanakis, now first Grand Master of Greece, and who, by his zeal in the cause of Freemasonry, no less than by the evidence of his claims, supported as they are by some of the most distinguished Greeks at Athens, amply merits our warm congratulations, and the hope that the success of an enterprise fraught with so much prospective good, in the cause of charity and good order, to the Hellenes may not fail to receive the warm recognition of the three Grand Lodges of these kingdoms.

We have also to congratulate the Greeks on the wisdom of their choice, in electing to the head of their Masonic body, one whose liberality and dignity of sentiment are well known in this country, and whose social eminence they uphold by their suffrages, while on the other hand, he has claims to such consideration which are known to none better than the Greeks themselves, who thus endorse them.

It appears that the following lodges are on the roll of the Grand Lodge of Greece, namely:

1. Children of Leonidas, at Syra;
2. Panellinion, at Athens;
3. Possidonia, at Piraeus;
4. Skoufas, at Chalcis;
5. Corcyra, at Corfu;
6. Archimedes, at Patras;
7. Rhigas the Phercian, at Lamia;
8. Progress, at Argos.

According to the official list, the rolls of the Grand Lodge, and Supreme Grand Council 33°, of Greece are as follows:—

Grand Master, H. I. H. the Prince Demetrius Rhodocanakis, G. C. G., &c.*

Dep. G. Master, Professor N. Damaskinos.*
Subst. G. M., Dem. Stef. Mavrokordatos.*
S. G. Warden, Professor J. G. Papadaces.*
J. G. W., Major Spiridion Karaiskakes.*

G. Orator, Nicholas Rhados.
G. Secretary, Reg. and Seal Keeper, Andrea Kalybas.*
G. Treasurer and Almoner, Athanasius Durutis.*
G. Director of Ceremonies, John Mindler.
G. Architect, Max. Rothschild.

We understand that Rose Croix Chapters are also in course of formation at Athens, Syra. &c., but at present we are not favoured with particulars.—*Freemason, London.*

*33ds.

NEW ZEALAND.

Timaru, Canterbury.— Messrs. Allan and Stumbles, the railway contractors, on behalf of the Government, formally handed over the foundation stone of the Masonic Lodge to Mr. John King, Worshipful Master of the Lodge of St. John, for use in the new Lodge shortly to be erected. Not less than forty Masons, members either of St. John's Lodge, or of the Caledonian Lodge, were present, and the greatest interest was manifested in the proceedings. On the stone being removed, the Treasurer of the Lodge, Bro. R. Scott, removed the bottle from the cavity under the stone, and on detaching the surrounding cement, it was at once seen that the contents were all as in good condition as they were the day on which they were enclosed in the bottle. The stone now removed was laid with great ceremony on Thursday, July 30, 1866, by Dr. Donald, Acting District Grand Master, the day being observed as a public holiday in Timaru in honor of the event.

LETTER FROM BALTIMORE.

Baltimore, July 27, 1872.

Dear Bro. Moore :

The ever welcome Freemasons' Monthly has again put in its appearance, and, like the Peaches we are now enjoying, its articles are very palatable. A few weeks since I heard one of our Brethren remark, why don't Col. Piper or some one else write a line to the Magazine and let them know what we are doing here; we keep posted as to what is going on in New England, but see nothing of what is occuring in our own neighborhood. As Col. Piper does not have the time to drive the quill, I have concluded to take a hand at it, and if our information is worth having we may follow it up, with another item.

Our friends at the " Hub," must not flatter themselves that they are having all the fun—1872 has here been marked with many little gatherings in the Fraternity that were pleasing to the brethren and we think profitable to the order.

The first of these was instituted by the Brethren of Warren Lodge No 51, the largest and wealthiest Lodge in this jurisdiction, being a presentation of Past Masters Jewels to P. M. Rhodes, Oppelt, Shenkel, Kugler and Jones. These five are always on hand, active and zealous in the work, the last named having served the Lodge as Sec. over twenty years. The presentation can scarcely be called a Lodge affair, as it was confined to a select party in the Lodge, and took place at the residence of one of the members. To the recipients it was a surprise party, they knowing nothing of the affair until the jewels were fastened to their coats, when Bro. S. D. I., Henry Weber stepped forward and said : —

" *Brethren* — Fully appreciating your devotion to the principles and work of our Ancient and Honorable order. but more especially the eminent service you have rendered the Lodge to which we have the honor to belong, and desirous of testifying in some suitable manner our appreciation of that service, it becomes my pleasing duty as the representative of these friends, to present you with the beautiful emblem of a Past Master, confident that your past devotion to the principles of our order, and the zeal you have ever manifested in the work, is a sufficient guarantee that the Purity of the Emblem, the honor of the Lodge, or the sincerity with which it is presented, will never be tarnished or doubted."

Thanks were then returned by the recipients; after which all hands united in destroying the appearance of a very elegant table. A few evenings later Phœnix R A Chapter No. 7 enjoyed a grand jollification, bestowing on two of their Most E. P. H. P. suitable jewels,—(we visited PeaNut Chapter last evening and saw Comp's. Wentz and Dudley behind their elegant jewelry). This presentation was strictly a Chapter affair, and from the manner in which the corks popped around a triangular table of two hundred, we concluded that " Pea Nut" had a good stock in the treasury. Speeches were made by Hon. J. H. B. Latrobe G. M. of Maryland, Rev. Dr. Jno. M. Cron. G. C., M. E. High Priest F. J. Kugler, Col. W. T. Adreon, Hon Jno. S. Tyson and others.

The latest event of this character took place on Thursday evening in Union Lodge No 60, that of presenting to P. M. Chas. G. Fox a set of Resolutions, done in the most artistic style of penmanship, surrounded by an elegant gilt frame four and one half inches wide. . After the business of the Lodge had been completed, W. M. Martin Emerich, requested Bro. P. M. Geo. M. Cahan to present Bro. P. M. Fox to the E. when the W. M. read the resolutions to "Our Charley," and made a beautiful extempore speech, recapitulating the duties performed by the Worshipful Bro. and the gradual but steady rise from the lowest to the highest office the Lodge can bestow, at the same time unveiling the resolutions ; it was a surprise to P. M. Fox—though quite a noted orator in the Order, the lips moved not, but the heart spoke volumes and all felt it. The Lodge closed and the members adjourned to Bro. Webers, where the programme of the evening was concluded in appropriate style. We have a weakness for these things when Bro. Weber has the serving—the Col. says the steak is always tender, and if the fluid is not *genuine* Roderer then we are no judge.

Fraternally yours, GOOKIN.

N. B. Is there any truth in the statement made in some of the Daily papers, that Horace Greely wrote and spoke in the interest of the Anti-masonic party?

[Our correspondent is referred to Patton's "Life of Horace Greeley," for an answer to his inquiry ; or perhaps the following short extract from the above work will answer his purpose].:—

"Our apprentice (Horace Greeley) embraced the anti-Masonic side of this controversy, and embraced it warmly. It was natural that he should. And for the next two or three years he expended more breath in denouncing the Order of Freemasons, than upon any other subject—perhaps than all other subjects put together. To this day secret societies are his special aversion."

WAS SHAKSPEARE A MASON?

A London correspondent of the Daily Advertiser of this city, under date August 1st, 1872, has the following paragraph, which will interest many of our readers, if it does not furnish any satisfactory answer to the above inquiry.

"The various theories concerning Shakespeare's special knowledge have this week received interesting additions,—one of which tells us he was a Freemason ; the other that he was a printer?

Brother J. C. Parkinson, worshipful master of the Bard of Avon lodge, an excellent Freemason and an able journalist, professes to have discovered that Shakespeare was a member of the mysterious craft, being satisfied with the internal evidence supplied by his plays. But why should he not have proclaimed the fact? Where is his name on the records? The question does not confuse our brother. The poet, Mr. Parkinson contends, enjoyed the special favor of Queen Elizabeth, and the Masonic records show that the virgin Queen did all in her power to discourage Freemasonry during her reign. Shakespeare. therefore, would not make his allusions to the craft too obvious. Granting this, his meaning can easily be traced, when *Blondello*, in the "Taming of the "Shrew," addresses old *Vincentio* as "Worshipfu Master," one of the most familiar lodge titles is used. When the servant in the "Winter's, Tale," tells of working,(or 'about') the square," the symbolism is obvious ; and when *Mrs. Quickly*, in the "Merry Wives of Windsor," gives instructions that the chairs of order shall be scoured, what chairs can she mean but the chairs of the master and wardens of the lodge which doubtless met in those days at the Garter Inn at Windsor, or at the Boar's Head Tavern in East Chepe? These are so many subtle indications of Shakespeare's knowledge of Masonic allegories, language and forms ; and an even stronger example is to be found in "King John," when *Hubert* remarks with a fine remembrance of the sublime degree"—

They whisper one another in the ear,
And he that speaks *doth grip the hearer's wrist*.,"

That Shakespeare may have been a Freemason, or a printer, or both, may not be very improbable, if we may rely on the *technicalities* appropriate to both, which are found scattered through his plays ; but by the same rule of evidence it would be equally easy to demonstrate that he was a doctor, or lawyer. The thought put into the mouth of *Hubert* in the play of "King John" may have been borrowed by Shakspeare from Homer, who tells us that when Achilles yielded to the supplications of King Priam, who sought his tent to obtain the body of Hector,

"To dispel from Priam's mind
All secret terror, as a friend he seized
On his right hand, and *grasp'd it at the wrist*."

A. AND A. RITE IN ILLINOIS.

We have been politely favored with a copy of the proceedings had at the Fourth Annual Council of Deliberation for the District of Illinois, held at Chicago in June last. There was a very large attendance of the Brethren of the Rite, and the bodies in the district were well represented. Ill. Bro. Vincent L. Hurlbut, 33°, Com-in-Chief presided, and after the transaction of some preliminary business, delivered his annual address. It is an able and exceedingly interesting paper, and it would give us great pleasure to transfer it entire to our pages could we conveniently spare the room for it ; but not being able to do so we confine ourselves to a few short extracts. The following comparison of the conveniences of the Order in Chicago, before and since the great fire, is eloquent and touching.

Ill. Brethren:

"I need not remind you that the conditions under which we last assembled, in this capacity, are sadly changed. Then we could proudly welcome you to our city, as the scene of unexampled prosperity and progress—the marvel of all the centuries. To-day we have little to exhibit but lengthened miles of desolation. Then we could offer accommodations and hospitalities, most inviting and sumptuous; to-day we can only ask you to partake of homely fare, in the crowded and unpretending retreats which misfortune gladly accepted as a shelter from the pitiless storms. Then we assembled in the inner courts of our Temple, made sacred by long and undisturbed possession, and by thronging memories of past associations, by all the hallowed memorials which had been gathered. To-day we have nothing left but the memory; the memorials have vanished, the sacred vessels and vestments ave been seized by a remorseless foe whose ear is deaf to every prayer for estoration; our Temple is laid low; not one stone upon another that has not been thrown down."

But this terrible visitation by fire, which rendered so many of our brethren homeless and penniless; which destroyed the halls and paraphernalia of the several bodies of our Rite in this city was not wholly a calamity; it had its blessed compensations. Sad, indeed, if we have not learned some useful lessons in passing through such an ordeal."

* * * * * * *

"The great fire did something more and better than to sweep away our wealth and the fairest work of our hands. It burned up whole mountains of the dross of worldly selfishness; it melted the icy barriers that divide sects and parties; it dissolved all jealousies and envyings and hatreds, and left the unperverted soul free to assert its holiest tendencies and pour out a generous tide of Godlike charities. God, who made a way for the lightning of the thunder, sent his quickest servant of His will to tell to the dwellers of all the land from ocean to ocean, and other millions across the seas, the story of our peril and our need, and every trembling wire bore back the messages of a World's unbounded sympathy, and every whitening sail and every panting, fiery steed hastened to bring a World's unstinted measure of relief."

We learn from the proceedings that there are in the state, seven Consistories, seven Chapters of Rose Croix, seven Councils of Princes of Jerusalem, and seven Lodges of Perfection. The Com-in-Chief of the district urges in strong and forcible terms, the consolidation of these bodies into a fewer number, in the belief we suppose that such a consolidation would give them additional strength and consequent increased prosperity, without subjecting the brethren to any considerable inconvenience or additional hardships. And we think the suggestion a wise one. There certainly can be no necessity for seven Consistories in any one state, nor do we think that the Rite is benefited by the existence of seven Chapters of Rose Croix in the same district, for besides making the degrees conferred in these bodies too easily attainable, the arrangement for conferring them is necessarily expensive, and the qualifications required of their officers in order to give them in a creditable manner, are not always at the command of the body. A single Lodge of Perfection at any flourishing Masonic location, can usually be well supported, and if we add to this a Council of Princes of Jerusalem at some central point most convenient to the Lodges, we have as much as any interior county can well take care of. The number of Consistories and Chapters should be made to correspond, and be carefully located. Under such anarrangement there would be little room for jealousy or complaint of interference among the bodies of the sister rite, while there would be much less difficulty in obtaining capable and qualified brethren to fill the offices. The excuse, of *over work*, valid or otherwise, would be at least partially if not entirely over-ruled. We apprehend, without knowing exactly how the fact may be, that much of the unfortunate condition of the bodies at Springfield, is attributable to over crowding, though great allowance is to be made for the great calamity by which their Charters, Records, papers and Rituals were destroyed. "Consolidation," says Ill. Bro. Hurlbut, "is essential to the dignity and value of our Rite, which should be rare, and of no easy attainment."

We notice nothing further in the proceedings of special interest except the report of the committee on the condition of the Rite in the state, which represents it as "progressing in a manner which will eventually advance it to a standing where all its friends desire to see it; and the adoption of a resolution having in view the re-establishment of the Sov. Grand Consistory for the Northern Masonic jurisdiction of the United States, and this matter will probably be brought up for consideration before the approaching session of the Supreme Council to be held at New York on Tuesday the 17th inst.

HOW TO MAKE A MASON.

M. W. Bro. Samuel Lawrence, Grand Master of Masons Georgia, uses the following well-considered language on this important topic.

"To take a candidate and pass him hurriedly through the ceremonies of the degrees with the bare recital of the ritual lectures, and too often with a modicum only of these, will serve to make a member of a lodge, but can hardly be expected to make a Mason. You place in his hands a key to a lock of most intricate contrivance, and many wards, and you fail to instruct him in the use of the key. What marvel that he never opens the door? The open sesame has never been imparted to him. Something more is required. You must enlighten him on the principles of Masonry—its great moral beauty, and final saving object. It will not do to say, O, he is already prepared in his heart; for that heart, if you confine it to barren pasturage, will soon fall into leanness, and at length die out. No, you must clothe the body of Masonry with its garments of beauty; you must make it inviting to the eye, and refreshing to the soul This cannot be done by unaided human genius. Genius may array it in the most graceful or the most gorgeous habiliments, but without the light from within, their hues will remain leaden and dull. And that light must be caught from the source opened in our First Great Light itself. The rays of divinity must shine in, and out of, and over it, or it will be darkness and not light."

ACTUAL AND CHAPTER PAST MASTERS.

A convocation of Past Masters was held, and several Masters of lodges "duly inducted into the Oriental Chair in due form." "On inquiry, it was decided that '*Chapter Past Masters*' have no recognition in a lodge of actual Past Masters, *except that of a seat therein*." We have heard of a fellow who had a *whole* pig except the part forward of the tail, but we think the exception quoted goes further, in fact clear to the tip of the tail! If admitting a person into a lodge is'nt about as big a recognition of him as could be given, we want to know what is. If the exception had been left off, Solomon himself could not have stated the law more correctly. A Master of a lodge, when installed, should receive certain instruction: if he cannot have it then, he should have it as soon as he can conveniently get it, and have it *as a part of the installation ceremonies*: so we do not think the formal proceedings which we have copied should have been recorded. Still less do we think others than *actual* Past Masters should be present: to them a "Chapter Past Master" is unknown: and in turn a "Chapter Past Master" can recognize only those made in a Chapter. The two things, though having the same *name*, are different, and a man possessing only one can have no *masonic* knowledge that a man having only the other has what he has.— *Maine Cor. Rep.*

GRAND LODGE OF CONNECTICUT.

The eighty-fourth annual report of the Gr. Lodge of Connecticut has just been issued, and has incorporated in it the address of Gr. Master James L. Gould. A number of new lodges have been formed during the year, and large additions have been made to the membership of the various other lodges. Up to May 1, 1872, the total membership was fifteen thousand and ninety-six, the largest lodge being Hiram, No. 1, of New Haven, which has seven hundred and seven members, The Gr. Officers for the ensueing year are as follows: —Lake A. Lockwood, Gr. Master; W. W. Lee Dep. Gr. Master; John L. Devotion, Gr. S. W.; E. B. Rowe, Gr. J. W.; George Lee, Gr. Treas.; Joseph K. Wheeler, Gr. Sec.; Dwight Phelps, Gr. S. D.; John H. Barlow, Gr. J. D.; John H. Leeds, Gr. Marshall; Francis Londell, Gr. Chaplain; C. M. Hitch, Gr. Lecturer: Frederick Waldron and Jared M. Bullock, Gr. Stewards; C. E. Houghkirk, Grand Tyler: Joseph K. Wheeler, Ch. of Com. F. C.

GRAND LODGE OF TEXAS.

This Grand Lodge held its annual communication at Houston, in June, and had quite an interesting business session. We give the following items from the proceedings:—

FILLING VACANCIES.

In the case of appointed officers there is no question that the appointing power can fill the vacancy by permanent appointment; and while it is generally held that vacancies in the offices of Wardens should be filled by appointment from time to time, the minority does not perceive that any Masonic principle is involved in, nor constitutional restriction upon, the mode of filling vacancies in other elective offices.

THE EFFECT OF AN ILLEGAL VOTE.

When a black ball has been cast at one meeting of a Lodge, and at subsequent meeting it is ascertained that a non-affiliated Mason was present, and was allowed to vote by mistake, can the Lodge declare the ballot null and void and take a new ballot for the candidate? It does not appear how the non-affiliate Mason voted, nor can tha [illegible] quired into as is universally admitted. The simple question is: does the fact that an illegal vote was cast, render the ballot illegal and void? We answer that it does not. Nor is it expedient to allow Lodges thus to reconsider so serious and solemn transactions. The evils likely to result from such retroaction are far greater than the benefit which could accrue from the admission of any man. The Lodge, or its W. M., has neglected due caution, in allowing a non affiliated Mason to vote, and if thereby it has rejected good material, it was their own fault, which can not be remedied without disregarding the rules and customs of Masonry heretofore observed.

MEMBERSHIP.

Resolved, That a member of a Lodge who joins ina petition for a new Lodge becomes a member of such Lodge so soon as it is Chartered and constituted, and thereby loses his rights as a member of his former Lodge, as in case of dimit, but subject to the payment of dues to that time, and to suspension for non-payment thereof.

THE RING FINGER.

The ring may be either round or flat and square. As to that rituals are silent.

The third finger is the only recognized ring finger. Hence all who wear rings *ex-officio* wear them on that finger. Cardinals. Bishops, Doctors, &c., wear their ring on the third finger. The reason is that it is the first vacant finger. The thumb and the two first fingers have always been received as symbols of the three Persons of the Blessed Trinity.

When a Bishop gives his blessing, he blesses with the thumb and two first fingers. [This is the old magical or matreche sign seen on the Indian monuments.]

Our brasses and sepulchral slabs bear witness to this fact; and at the marriage ceremony the ring is put on the thumb and the two first fingers while the names of the Father, Son and Holy Ghost are pronounced. Thus the third is the first vacant finger and the ring finger.

The wedding-ring is worn on the left hand to signify the subjection of the wife to her husband. The right hand signifies power, independence and authority, according to the words:

> "The salvation of his right hand is in power,
> The change of the right hand of the most High."

The left hand signifies dependence or subjection. Married women, then wear the wedding-ring on the third finger of the left hand, because they are subject to their husbands.

Bishops, because they have ecclesiastical authority, and Doctors. because they have authority, to teach, wear the ring on the ring finger of the right hand.

Consequently, a Grand Elect Mason should wear the ring on the right hand.

Miscellanea.

Benaim or Builders.

We find the following in the New York Courier, without credit:—

Benaim is the Hebrew word for "builders," and is used in 1 Kings, v: 18, to designate a portion of the workmen of the Temple; "And Solomon's builders and Hiram's builders did hew them." Oliver, in his "Dictionary" and in his "Landmarks," gives a mystical account of them as Fellow Crafts, divided into Lodges by King Solomon: but by a singular blunder he calls them benai, substituting the Hebrew constructive for the nominative case. The benaim seem to be distinguished by the author of the "Book of Kings" from the gibalim, and the translators of the authorized version have called the former builders and the latter stone squarers. It is probable that the benaim were an order of workmen inferior to the gibalim. Anderson, in the second edition of the "Book of Constitution," blunders grammatically, like Oliver, and calls them bonai, saying that there were "setters, layers, or builders, or bright Fellow Crafts, in number 80,000." This idea seems to have been perpetuated in the modern Rituals.

Many titles, Which is the Greatest?

Our Brother, and Companion Sir Knight, "the most high, puissant and illustrious Prince, ALBERT EDWARD, Prince of the United Kingdom of Great Britain and Ireland, Prince of Wales, Duke of Saxony, Prince of Coburg and Gotha, Grand Steward of Scotland, Duke of Cornwall and Rothsay, Earl of Chester and Carrick, Baron of Renfew, and Lord of the Isles, Knight of the Garter, Heir apparent to the throne of England;" Past Grand Master of Masons of England; Crand Patron of Masons of England, Ireland and Scotland; Master of Alpha Lodge No. 16 London; a Royal Arch Mason—has just been elected Commander of "Faith and Fidelity" Encampment of the Religious and Military Order of Knights Templars, London, holding under the Grand Conclave of England and Wales, and the British Dependencies.

We wish him joy of his advancement, and would like to know of the many titles he has, which he values and respects the most.—*Pom. Demo.*

Death of Bro. Thomas Sprague.

This estimable brother died at his summer cottage in Hingham Centre on Saturday afternoon, August 17th, at the age of sixty years. He was a member and Past Master of Winslow Lewis Lodge of this city, by the members of which he was held in high and deserved esteem, and by whom his funeral was attended. He was also active in other branches of the Order. He was born in Hingham, but had lived in Boston over thirty years, engaged in active mercantile business. He had served the City, as a member of the Common Council and the Board of Alderman, and also in its fire department. The disease of which he died was pneumonia.

A Valuable Work.

We are indebted to the kindness of our distinguished brother William James Hughan of England, for an elegant copy of one of the most valuable contributions to the early history of Freemasonry, that has ever issued from the press. We however, received our copy at so late a date, that we shall not attempt the present month to give any further description of it than that furnished by its title page, as follows : — The Old Charges of British Freemasons by W. J. Hughan, with valuable appendices, Illustrated with fac-similes of portions of "Antiquity MS.," and the "York MSS" of A. D. 1693 and A. D. 1704. A preface by the Rev. A. F. A. Woodford, M. A., London 1872." The work is dedicated to the Marquis of Ripon, Grand Master of England. We shall notice it more in full in our next.

Harper's Magazine.

For September, gives eighteen separate articles, besides the five Editorial Departments, and contains over fifty superb illustrations.

The opening article is devoted to Venice, "the City of the Sea." The illustrations are magnificent examples of the most elaborate wood-engraving. Porte Crayon contributes the fifth installment of "The Mountains." Charles Reade's serial "A Simpleton" is continued ; Anthony Trollope's "Golden Lion of Granpere" is concluded. Miss Thackeray's "Old Kensington" is continued, and is one of the best of her novels. Seven pages are devoted to the Editor's Scientific Record — the most comprehensive and authentic summary of scientific progress that can be obtained.

Price per annum $4.00. To be had of A. Williams & Co. Old Corner Bookstore, Boston.

Scribner's Monthly.

The September number of this popular and valuable work is now ready, containing an additional number of pages, and is one of the most entertaining of the present volume. The leading illustrated articles are "In and about Paris" by Edw. King ; a brilliant article on "Sculpture," and "The Ascent of Gray's Peak" Colorado. There is a sketch of "English Singing Birds in Florence ;" "A visit to the birthplace of Whittier ;" and an able paper on the late "Frederic Deniston Maurice," Mrs. Oliphant's serial "At His Gates" is continued ; a wonderful story by Fannie Hodgsen entitled "One Day at Arle" is one of interest, as are stories by Miss Trafton and Hiram Rich. A few fine poems vary the contents. "Topics of the Time" and "The Old Cabinet" are full of entertainment, as are the other editorial departments.

For sale by A. Williams & Co. Old Corner Bookstore, Boston, Price $4.00 a year , 35 cents a number.

Ancient Templars.

"The Order of Knights Templars was dissolved in England by an act of Parliament in the 17th year of the reign of Edward II, and their possessions transferred to the Order of St. John of Jerusalem, or Knights Hospitallers. Subsequently, in the 32d year of the reign of Henry VIII, their possessions were transferred to the king. One of the privileges possessed by the English Templars was, that their lands should be free of tithes, and these privileges still adhere to these lands, so that a farm, being what is termed "Templar land," is still exempt from the imposition of tithes, if it is occupied by the owner ; an exemption which ceases when the farm is worked under a lease."

Peter's Musical Monthly.

We take pleasure in noticing the August and September numbers of this valuable magazine, and of strongly recommending it to all our musical friends. The contents consist of ballads, vocal duetts, Waltzes, Polkas, popular pieces for four hands, and other pianoforte music. The pieces are also published in sheet form, the price of any one amounting to or exceeding the cost of a whole number. Each number of the work is equal or superior to its predecessor ; the music is adapted to every taste, and is calculated to please the young performer as well as the more advanced musician. Published by J. L. Peters. 599 Broadway, New York. Price $3.00 per annum. 30 cents a number.

Masonic Hall Burnt.

We regret to learn that the beautiful masonic hall at Joliet, Ill. was destroyed by fire in the early part of the last month. This is the second time the fraternity of Joliet have been called upon to mourn the loss of their costly lodge rooms. The building was an elegant stone structure, and was considered almost fire proof. Again the regalia of the craft is lost, as well as the fine paintings of many old members and Past Masters. Joliet Commandery No. 4, Joliet Chapter No 27, and two blue Lodges all met in this building, the four bodies comprising over five hundred members of the fraternity. We hope light may break through once more, and that the craft may soon commence "work" again.

Portugal and Louisiana.

The "Grand Oriente Lusitano Unido," or United Grand Orient of Portugal, is not recognized by the Grand Lodge of Louisiana, because it is alleged that the Portuguese Body is the close ally of the Grand Orient of France, and adopts its views and notions in respect to the Chassaignac Body in New Orleans. Under these circumstances the Committee on Foreign Correspondence of the Grand Lodge of Louisiana, recommended, and the Grand Lodge adopted the recommendation, that it was inexpedient to extend mutual representation to the Grande Oriente Lusitano Unido until full and satisfactory information has been obtained on all these points.

NOTICE. — Letters and Communications appertaining to the business of this Magazine will hereafter be addressed to the Editor at the Masonic Temple, Boston, where he may be seen in the forenoon of every day. Secretaries of Lodges are authorized to act as Agents for the work, to whom a liberal commission will be paid. ☞ *Soliciting Agents wanted.* June 1, 1872.

DELINQUENTS. — The attention of delinquent subscribers to this Magazine, is called to the bills which have been laying for sometime unanswered in their hands.

SCOTLAND.— The corner stone of a new Parish Church was laid at West Kilbrides Ayrshire, on the 10th. of Aug. by the Mother Kilwinning Lodge, assisted by several other Lodges of the vicinity. A procession was formed and marched through the principal streets of the town, making the occasion one of marked interest.

THE PRINCE OF WALES Chapter was consecrated at Tredegar; Eng. on the 24th of August.

THE SUPREME COUNCIL 33d meets at New York on the 17th. inst. It is expected the meeting will be largely attended, and that all the States in the jurisdiction will be represented.

THERE is a sublime secret connected with everything that is valuable. Says the great light of Masonry, "The secret of the Lord is with them that fear him." There are secrets everywhere in Nature, from the pedestal to the capital of the pillar of the universe, over which the mysterious eye of Omnipotence burns with its secret meaning.

ANOTHER BIGOT: — The pator of a church in Columbia O., has notified his communicants that no members of secret societies can come to the altar of his church. The result has been a large secession, and a new church. The breaking up of this church is but the natural and necessary result of the unchristian and bigoted folly of its pastor, and should be a lesson to all such fanatics.

BLANCHARDISM. — A very small newsboy amused the crowd of street passengrs on Saturday by placing himself astride of a small billy-goat in front of the custom-house, and piping out at the top of his alto voice, "Here's yer Freemasonry exposed !"

PROFICIENCY BEFORE ADVANCEMENT.— The Superintendent of the Central District, of the Grand Chapter of Canada, makes the following wise recommendation to his jurisdiction It is worth noting and following everywhere :

"Your Superintendent cannot but strongly urge upon the Grand Chapter that no Master Mason should be admitted to Chapter honors, unless he is conversant with the principles, and capable of *opening* and *closing*, with readiness and accuracy, the three degrees of Symbolic Masonry. The admission of any but *actual* Masters or Past Masters to our Body, is confessedly an *indulgence.* To be worthy of this indulgence, a candidate should, at the very least, possess the modicum of knowledge which I have stated. As wherever I have visited, I have found the same difficulty, I would urge the consideration of it upon the Grand Chapter."

If this rule were enforced, how many would receive Chapter honors ?

THE SOCIAL ELEMENT OF MASONRY.— Great is the importance of the cultivation of personal acquaintance and social intercourse among the Craft. Brotherly love *on principle*, or as a matter of duty, is not that lively sentiment which creates a strong bond of union. The social element of Masonry is one of its most powerful means of creating and keeping alive that affection for each other which is so vital for its genuine prosperity. Our observation during the past year shows that where the social element is best cultivated we find the most union, harmony, and consequently. prosperity. We commend this to the special attention of the Royal Craft.—*M. E. Comp. Stephen F. Young, of Maine.*

WHO SHOULD BE OFFICERS ?— The Grand Lodge of Iowa says, with great truth — "The Master of a lodge is known and regarded as the representative man of those over whom he presides. His conduct is open to public scrutiny—his acts and words elict criticism — and if the public judgment is against him, the whole lodge, be its members ever so upright, are sure to suffer, and with him incur public reprobation" The antecedents of the candidate are not to be overlooked in any estimate of his fitness for office.

THE FREEMASONS' MONTHLY MAGAZINE.

VOL. XXXI.] OCTOBER 1, 1872. [NO. 12.

THE ANCIENT CONSTITUTIONS.

We made a brief reference in our last, to a work of unusual interest and value to the Masonic Fraternity, just compiled by our learned brother William James Hughan, of Teuro, England, entitled the "Old Charges of British Freemasons," with valuable appendices by the compiler, and a preface by the Rev A. F. A. Woodford, M. A. Rector of Swillington, Leeds. The work is dedicated to the Marquis of Ripon, Grand Master of England, and makes a beautifully printed quarto volume of ninety pages.

Our brother gives a very full and valuable description of the various copies of the Constitutions known to be in existence in England, which he introduces by saying—

> "Believing as we do that the present Association of Freemasons is an out-growth of the Building Corporations and Guilds of the Middle Ages, as also the lineal descendant and sole representative of the early secret masonic sodalities, it appears to us that their Ancient Laws and Charges are especially worthy of preservation, study, and reproduction. No collection of these having hithero been published, we have undertaken to introduce several of the most important to the notice of the Fraternity. We have likewise written a sketch of the existing M. S. Constitutions in Great Britain, in the hope that ere long their general character and history may become familiar to the members of the "mystic tie." These "old charges" are of great interest not only to Freemasons, but to Antiquarians generally, as they demonstrate the continuous and intimate connection subsisting between operative and speculative Masonry for the last five hundred years, and traditionally for a much longer period."

From the fourteenth century the MSS. or "Constitutions" mentioned or published in the work have been accepted by "Masters and Fellows" as the genuine repertories of their time-honored traditions and regulations, and were usually engrossed on long parchment rolls and were required to be produced on the admission of Apprentices, in whose hearing the contents were read, and who, "in order to secure their observance of the Ancient Landmarks, were required to swear fidelity on the 'Holy Scripture.'" There are at least twenty of these original constitutions extant in England and Scotland, the majority of which were transcribed during the seventeenth century, from much older documents. The oldest among them appears to be what is called the Halliwell manuscript contained in the British Museum, and supposed to have been written from an earlier copy about the year 1390, though the late Dr. Oliver held it to be the actual constitution agreed to, at the Great Assembly holden at York in 926. But however this may be, it is undoubtedly the oldest copy extant. The next in point of time is MS. No. 23, 198 in the British Museum, supposed to have been written about 1490. It is written on vellum, occupying over 68 pages, is contained in the original binding, and is a good specimen of the penmanship of the latter part of the 15th century. The Landsdown MS. also in the British Museum, written in 1560, and endorsed among the "Burghley Papers," as the "Free Masons Orders and Constitutions, and are believed to have been a part of the collection made by Lord Burghley during the reigns of Edward VI, Mary, and Elizabeth.

There were six of these manuscript Constitutions formerly in the Archives of the "Grand Lodge of *all* England" held at York, (now extinct), and were so catalogued in the inventory of A. D. 1779. Three, numbers 2, 4, and 5, are still in the custody of the "York Lodge," and two (Nos. 1 and 6) in the archives of the present Grand Lodge of England. Number 4 is endorsed, "Found in Pontifract Castle at the demolishing, and given to the Lodge by Francis Drake, A. D. 1736." It appears, says Bro. Hughan, "to have been the original of at least three of the other York manuscripts. Its date is partly determined from internal evidence, and partly from the period when Pontifract Castle surrendered to the Parlimentary forces, March 25, 1649." Number 3 (1630) is missing. What is known as the "Grand Lodge MS.," is a parchment roll nine feet in length and five inches in breadth, and is preserved in the archives of the Grand Lodge of England, and bears date A. D. 1132, but Bro. Hughan

thinks this is a mistake of the copyist and should probably have been 1632, as that is about the period when it was written. The Sloane MS. in the British Museum, 1646, is given in full, for the first time. The Harleian MS., British Museum, A. D. 1650, is considered especially valuable, "inasmuch as the secrets of Freemasonry are referred to in the 'obligation' taken by Initiates, and the sums are recorded which 'William Wade give to be a Freemason, and others who were admitted members of the Lodge. The amounts varied from five shillings to a pound, the majority being ten shillings and upwards. The fragment on folio 33 is as follows, and was written about the same time as the MS. Constitutions:—

> 'There is severall words and signes of a free mason to be reveiled to yu wch as yu will answr before God at the Great and terrible day of Judgment yu keep secret and not to revaile the same in the heares of any person or to any but to the Mrs. & fellows of the said society of free masons so helpe me God &c.'"

There is another Sloane MS. in the British Museum, dated A. D. 1659, and is endorsed *Freemasonry*, but it appears to be a collection of loose leaves rather than a connected copy. There are also two of these manuscripts in Scotland, one of which is in possession of the Grand Lodge, and the other of the "Mother Killwinning" Lodge. The York MS. number 5, (1670). clearly indicates the nature of 'ye booke,' on which the Apprentices were sworn to secrecy: the document is valuable on that account, because with only two or three exceptions, the various versions simply state that 'It is a great perill for a man to forsweare himselfe on *a* Booke,' whereas this MS. and other York MSS. declare *that* Book to be 'ye holy Scripture." The Hope MS. (1680) now first printed, in the possession of the Lodge of Hope, Bradford, England, is scarcely less valuable than the Harleian, and is probably older than the York, and contains a part of the "Apprentice Charge." The York MS. number 6, in Grand Lodge of England, contains the following charge:—

> "Doe all as you would be done unto, and I beseech you at every meeting and assembly you pray heartily for all Christians—Farewell."

The Lodge of Antiquity, London, also has a copy of these Constitutions which is given for the first time in the work before us, and is in a good state of preservation. It purports to have been written by "Robert Padgett, Clerke to the Worshipful Society of the Freemasons of the City of London, in the second yeare of the Raigne of our most Gracious Soveraigne Lord King James the second of England &c., Annoq Domini 1686." A singular clerical error occurs in the MS. number 4, A. D. 1693, and is contained in the following:—

> "The one of the elders takeing the Booke
> and that *hee* or *shee* that is to be made mason
> shall lay their hands thereon
> and the charge shall bee given."

The fact that no other copy of these old MSS. contains any such provision, should be sufficient to establish the error in this without looking any further for it. The true reading undoubtedly should be "hee or they," instead of "*hee* or *shee*." The admission of women into the "Guild of the Tailors" was entirely consistent, but Architects and Builders are not Tailors, nor are females adapted to such employments. In the Tailors' Guild, Apprentices might with propriety be and probably were, charged "to serve their Master or *Dame*, as the case might be;" but it does not follow from this, that they were ever in any respects "accounted members of the masonic body;" though widows might be with propriety, and in justice, allowed to complete, or cause to be completed, any contract, even in the erection of buildings, which their husbands had undertaken while alive. The Alnwick MS. A. D. 1701 called "The Masons Constitutions" is contained in the records of the "Company and Fellowship of Freemasons of a Lodge held at Alnwicke," 1701. From these records it appears that the members were required annually to assemble "at the Parish Church of Alnwicke with their *approns* on, and come with squares as aforesaid, on St. John's Day in Christmas, when a sermon was provided and preached by some clergyman at their appointment." The York MS. number 2 is the most modern of the York MSS. and was probably written (copied) in 1704. The Papworth MS. was written about 1714, and is the property of Mr. Wyatt Papworth of London."

Of "Constitutions," says Bro. Hughan, printed in whole or in part *the original being at present unknown*, there are about six, some of which have gone through several editions: Roberts MS., printed in 1722 is the first of this class as respects priority of publication, and is entitled "The Old Constitutions Belonging to the Antient and Honourable Society of Free and Acepted Masons. Taken from a Manuscript wrote about five hundred years since." It is the earliest *printed* work known relating exclusively to Freemasonry, and is without doubt a transcript of the Harleian MS. number 1942, which may have been copied from a much older document, but certainly not of the age claimed for it. The "New Articles" said to have been adopted at a general assembly in 1663, were subsequently printed by Dr. Anderson, in his Book of Constitutions published at London in 1738. Cole's copperplate edition of the Constitutions, was published in 1729, and was dedicated to Lord Kingston, then Grand Master of England. Dr. Anderson, in 1723 published "The Charges of a Freemason, extracted from the Ancient Records of Lodges beyond sea, and of those in England, Scotland and Ireland, for the use of Lodges in London." The remaining manuscripts are Stones, printed in 1738; Dowlands, printed in 1815 from a manuscript apparently of the seventeenth century, or according to other authorities, about the middle of the sixteenth century. The Rawlinson MS. is supposed to have been written about A. D. 1700, and was in the Bodleian Library, but cannot now be found. Wilson's MS. is supposed to have been written in the reign of Henry VIII or about 1520. Krause's MS. (the last given in the series is claimed to be "an original Ancient Yorke Constitution of A. D. 926," but of this there is no reliable evidence. It is given in the work before us.

The above will give our readers a very clear idea of the character of the contents of the valuable compilation, the title of which we have placed at the head of this article, and which should be in the posession of every Masonic Library and Masonic student. It is an interesting and remarkable circumstance, as showing the early religious character of our Institution, that all these Constitutions open substantially with the following invocation:—

> "The might of the Father of heaven and ye wysdome of ye glorious Sonne through ye grace and ye goodness of ye holy ghost yt bee three psons in one God, be wh us at or beginning and give us grace so to govrne us here in or lyving that wee may come to his bliss that never shall have ending. Amen."

The work is for sale by Bro. Charles E. Myer, 722 Arch St. Philadelphia.

DEDICATION AT LAWRENCE.

A new and beautiful Masonic Hall, recently erected at Lawrence by Grecian, Tuscan, and Phœnician Lodges, Mount Sinai Chapter and Bethany Commandery, was dedicated to Masonic purposes on Thursday the 12th ult. The ceremonies were performed by M. W. Grand Master Nickerson, assisted by the following brethren of the Grand Lodge.

R. W. Percival L. Everett, Dep. G. M.
R. W. Charles Kimball, Sen. G. Warden.

R. W. Tracy P. Cheever Jun. G. Warden.
R. W. John McClellan, Gr. Treas.
R. W. Charles H. Titus, Gr. Secretary and acting Grand Chaplain.
R. W. Charles W. Moore, Cor. Gr. Sec'y.
R. W. William D. Coolidge, Past Grand Master.
R. W. William Parkman, Past Grand Master.
R. W. Joseph S. Howe, D. D. Grand Master.
W. William H. Chessman. G. Marshal.
R. W. Andrew G. Smith, and W. Salmon W. North, as Gr. Stewards.
W. John Stowe, as Gr. Architect.
Br. F. A. Peirce. Gr. Tyler.

At the conclusion of the ceremonies of dedication, Grand Master Nickerson addressed the brethren present, expressing his pleasure at being present upon an occasion so auspicious. The change from the old apartments could but excite pride and gratification in the members, who must experience new enjoyment in the performance of Masonic ceremonies amid such pleasant surroundings. The apartments he pronounced among the most tastefully furnished and decorated of any he had seen, and expressed great gratification at the evident prosperity of the Order in the city. New zeal should be inspired for the principles of our ancient Order. He enjoined upon the members the importance of harmony, not only between the individual members, but the several lodges; of care to preserve the purity of the Order in the admission of new members, and of charity, that foundation stone of the fraternity. He closed by a renewed expression of his great satisfaction at the prosperous condition of the lodges in Lawrence.

A very neat and interesting address was then delivered by Bro. Dr. John Stowe, in which he sketched with great clearness, the rise and rapid progress of the Order in Lawrence, tracing it from the establishment of Grecian Lodge (originally at Methuen) in 1825, to the present time. The address is ably wrttten, and is of so much interest that we should be pleased to transfer it entire to our pages could we spare the necessary room for the purpose. The three existing Lodges contain an aggregate total membership of 615 brethren; Mt. Sinai Chapter has 177 members; Lawrence Council 92 members; and Bethany Commandery 140 members—showing an increase since 1848 of 603 members in the Lodges exclusive of the Chapter, Council and Commandery. "This increased membership," says Dr. Stowe "these new bodies, these commodious apartments of the craft, indicate the rapid and solid growth of Free Masonry since the evening when the brethren met at the house of Dr. Huse to revive their sleeping Lodge. That *twelve*, seem to have been the twelve apostles of a new era for the order in this vicinity."

At the conclusion of the address the Grand Lodge retired, and were soon after escorted to the banquetting hall, where, says the *Lawrence American* (to which we are mainly indebted for the details here given) the tables were elegantly spread, presenting in their tasteful arrangement, their marked neatness, generous profusion of flowers, including a fragrant little button hole boquet for each guest, and alike liberal and attractive viands, as pleasing an appearance as any we have ever seen in our city, and in every degree creditable to the caterers.

At the end of the banquet short and pertinent speeches were made by the Grand Master and other officers of the Grand Lodge, and others. In the evening the ladies of the members were present and united in the social enjoyments of the evening. "From beginning to end," says the *American*, "the entire occasion was one of high tone, complete arrangement, without a break or jar and the Masonic Fraternity of our city are alike to congratulate themselves and be congratulated by others, on so worthy, so successful and so auspicious a dedication of rooms, second in tastefulness and elegance, to no others in the State."

The PRINCIPAL HALL, is in the central portion of the building, extending from front to rear, measuring 36 1-2 x 67 feet, with a height of 30 feet; this room is constructed with exceeding good taste, finished with heavy Gothic arches on each of the ends and sides, supported by richly ornamented corbels and mouldings, resting at the apex against a broad entablature, with drop ornaments, one at the apex of each arch; inside the entablature is a wide panel, with heavy mouldings; the finish of the room and the furniture is in black walnut, the ceiling is elegantly frescoed, and the walls ornamented with paintings and Masonic emblems. On the east side, north of the principal entrance, is the organ, while the officers' chairs occupy a dais, with appropriate canopy.

The frescoing in this and in all the other halls, is exceedingly well done, and the furnishing is made to correspond. As a whole, the apartments are not only a credit to the enterprise and liberality of the Brethren of Lawrence, but are an honor to the fraternity of the Commonwealth.

SUPREME COUNCIL A. A. RITE, NOR. JURISDICTION.

The Annual Session of the Supreme Council, S. G. I. G. 33°. Ancient Accepted Rite for the Northern Masonic Jurisdiction of the M. S. convened in the city of New York, on Tuesday, 17th inst., and was opened in Ample Form, by the M. P. Sov. Gr. Commander, the Divine blessing being invoked by the Gr. Prior. Ill. Bro. Chas. H. Titus, of Massachusetts.

Officers Present.—Josiah H. Drummond, M. P. S. Gr. Com. ; Enoch T. Carson, P. Gr. Lieut. Com. ; Clinton F. Paige, Gr. Min. of State ; Heman Ely, Gr. Treas. Genl. H. E. ; Daniel Sickels, Gr. Sec'y. Genl. H. E. ; John Christie as Gr. Keeper of Archives ; E. G. Hamilton, Gr. Mas. of Cer. ; Homer S. Goodwin, G. Mar. Genl.; Robert H. Foss, Gr. Stan. Bearer ; Saml. C. Lawrence, Gr. Capt. of G. Also Active members as follows.— V. S. Hurlbut of Illinois, Nathan H. Gould, of R. Island ; Joseph D. Evans, Orrin Welch, H. C. Banks, A. G. Goodall, R. M. C. Graham, C. T. McClenachan, of New York ; R. M. Barker, Lucius R. Paige, G. W. Bently, Benj. Dean, C. W. Moore, C. Levi Woodbury, of Massachusetts ; C. W. Carter, W. R. Higby, of Connecticut ; John Sheville, Thomas J. Corson, of New Jersey ; A. E. Stocker of Pennsylvania ; K. H. Van-Rensselaer, of Ohio ; R. W. Landon, D. B. Tracy, of Michigan ; A. B. Alden of Wisconsin. Of Emeritus Grade, there were three, and of the Hon. Grade, fifty members present.

The M. P. Sov. Grand Commander after appointing Ill. Bros. to fill vacancies, &c., and the excusing of several Active Members who were from imperious circumstances prevented being present, delivered his Annual Address which so far as related to the domestic affairs of the Rite, showed the Jurisdiction to be in a healthy and prosperous condition both financially and otherwise.

In regard to the Foreign relations of the Supreme Council, much space was given in the Address, and the information respecting the condition of affairs in Canada, Scotland, Ireland, England, Belgium, Spain, Portugal, Italy, Greece, France, Mexico, Argentine Republic, New Granada, Costa Rica, and Brazil, was of a highly interesting and important nature.

In reference to the Supreme Council of England, we extract the following from the Address: —

> "It purposes to establish by formal treaty the already generally recognized law of the Rite ; that no resident in the jurisdiction of one Supreme

> Council shall receive the degrees in another jurisdiction without consent, and that any member expelled by his own Supreme Council shall be held by all other Supreme Councils as expelled. I submit herewith the communication upon that subject.
>
> It acknowledges the receipt of the "Letters of Denunciation and Appeal" issued by the two Supreme Councils of the United States, in relation to the Grand Orient of France, and proposes, in view of certain circumstances set forth in its communication, herewith submitted, a mediation between the Supreme Councils and the Grand Orient in the endeavor to bring about a re-establishment of amicable relations. But the questions at issue are of such a character that they do not admit of mediation. If the Supreme Council of England can persuade the Grand Orient of France to withdraw its recognition of the spurious body in New Orleans, recognize the *exclusive* jurisdiction of the two Supreme Councils throughout the United States, and agree to accept as final the decision of either of those two Supreme Conncils upon the regularity of any body of the Rite in its own territorial jurisdiction, the door may thus be open to mediation. But there is no middle ground. If we surrender in the smallest degree our right of exclusive jurisdiction in our own territory we surrender everything. There can be no compromise or meeting half way between life and death.
>
> Beside, it is a serious question whether the Grand Orient of France by the recent changes in the Constitution, has not entirely divested itself of its Masonic character, and ceased to be in form and spirit a Masonic body. But this need need not be considered now ; it is enough to say to our English brethren that, while we highly appreciate their desires to promote union, peace and harmony among all the Masonic powers in the world, we cannot abate one jot or title of our requirements of the Grand Orient of France, nor ask or consent to any mediation that shall imply any waiver of our jurisdictional rights in the smallest degree, or any other settlement than the fullest and most complete recognition by the Grand Orient of France of the exclusive jurisdiction and entirety of Masonic authority in the Rite of the Northern and Southern Supreme Councils in their respective territories. We owe this to ourselves ; and we owe it to the Grand Lodges of the York Rite, whose rights are identical with our own, and who are now suffering equally with us from the unmasonic action of the Grand Orient of France and her abetters, who seemingly seek to prostrate and destroy all government, civil as well as Masonic."

The Supreme Council, when considering the subject of our relations with the Grand Orient of France, fraternally disclosed the relation of England, for the reasons stated in the Address.

In regard to the so-called Supreme Council for Greece, formed by Prince Rhodocanakis, who received the 33° in Scotland, he recommended that the formation of that Body, be investigated, so far as its regularity was concerned, before acknowledging it.

In this the Supreme Council subsequently concurred.

The Grand Secretary General, and the Grand Treasurer General, respectively presented their reports, which were referred to the Finance Committee, who later in the session reported favorably on both ; from these it was ascertained, that the financial condition of the Supreme Council was flattering beyond expectation.

On Wednesday morning, the Ill. Bro. J. Clarke Hagey of Pennsylvania, offered his resignation as an Active member. The resignation was accepted, and next day Ill. Bro. C. F. Knapp of same State was elected to fill the vacancy.

Ill. Bro. Foss of Illinois, extended an invitation from the bodies of the Rite in Chicago, to the Supreme Council, that the next meeting of the same be held in Chicago, which was accepted unanimously.

Ill. Bro. Chas. W. Moore of Mass., reported that a suitable place for the Archives of the Supreme Council had been provided in the Masonic Temple in the City of Boston.

The following Ill. Princes of the R. S. 32d. were elected to the Honorary Grade of 33°:—M. B. Smith of New Jersey; Henry Sartain, D. J. Martin, B. B. Hill of Pennsylvania; Henry A. Whitney, W. B. Greene, Henry Mulliken, John Dean, Geo. O. Carpenter of Mass; Chas. Roome, A. L. Northrup, Walter M. Fleming, W. V. Alexander, P. S. Wilson, and James McCredie of New York.

Ill. Bro. Albert Pike, Sov. Gr. Commander of the Supreme Council of the Southern Masonic Jurisdiction of the U. S., was unanimously elected an Honorary member of the Supreme Council.

In the evening the Supreme Council, on the invitation of Aurora Grata Consistory witnessed the exemplifaction of their rendering of the 24d, Knight of the Tobernacle, at Irving Hall. We were not present but it is said to have been a splendid spectacle, effectively presented.

Ill. Bro. Daniel Sickles was presented and accredited as Representative of the Supreme Council of Costa Rico.

Ill. Bro. Robert Marshall, 33°, Hugh Williams Chisholm 33° and David R. Munroe, 33°, of New Brunswick, Canada, Honorary Members of the Supreme Council of England were introduced and welcomed. Subsequently Ill. James Donniville, 33° of the same Jurisdiction was cordially received.

The Committee appointed at the session of 1871, to procure a Charter for the Trustees of the Supreme Council reported a form of Charter from the State of Massachusetts, which was received, and ordered published with the Transactions; action to be taken on the same at the next Annual Session.

The Committee on Constitution and By-Laws are requested to prepare and present a revised Constitution and a new code of By-Laws and Regulations, for the government of the Supreme Council, next year.

The following Warrants were granted during the session.

Fort Winnebago Chap. R. X. at Portage, Wis.
" " Coun. P. of J. " "
" " Lodge of Perfection " "
Templar Council P. of J., New York City.
New Brunswick Lodge of Perfection, New Brunswick, N. J.
Adonai Lodge of Perfection at Newburgh N. Y.

The Dispensation to Shrewsbury Lodge of Perfection at Shrewsbury, Pa. was continued.

There was much routine business transacted, but not of sufficient importance to extend this synopsis.

SIR WILLIAM SEWALL GARDNER,

GRAND MASTER OF THE GRAND ENCAMPMENT OF THE UNITED STATES FROM 1868 to 1871.

BY SIR CHARLES W. MOORE.

[Written for, and published with, the Proceedings of the Grand Encampment U. S. —1872—with a Portrait.]

The subject of this brief memoir, whose portrait, as an accompaniment to the present volume of the Proceedings of the Grand Encampment of the United States, has been furnished by the Grand Commandery of Massachusetts and Rhode Island, was born at Hallowell, in the State of Maine, October 1, 1827, and is the only son of Robert and Susannah Sewall Gardner, of that place.

Having completed the usual course of elementary studies taught in the public schools of his native town, he at once entered upon the higher branches of education, and in September, 1846, entered as a Freshman at Bowdoin College, Brunswick, Maine. In September, 1850, he graduated, having attained high rank in his class as a scholar, and was assigned the subject of "Individual Liberty" as a thesis in the graduating exercises. Among his classmates were Gen. O. O. Howard, of the United States Army, and Professor C. C. Everett, of Harvard College.

His parents having removed, in 1846, to Lowell, he commenced the study of law in that city, and in November, 1852, was admitted to the bar, having successfully passed the required examination before the Hon. Caleb Cushing, then one of the Judges of the Supreme Judicial Court of Massachusetts; and in the winter of 1852-3 he visited most of the Southern and Western States, with a view to a settlement in the practice of his profession, but not meeting with sufficient inducements he returned to Massachusetts and opened an office in Lowell in March, 1853, where he continued the practice of his profession on his individual account until February, 1855, when he entered into a copartnership with the Hon. Theodore H. Sweetser, one of the most eloquent and successful advocates at the Massachusetts bar. In December, 1861, the firm removed their office from Lowell to Boston, where it still remains.

On the 15th of October, 1868, our Brother married Mary Thornton Davis, and became a resident of Boston, but owing to the ill-health of his wife, soon after removed to the suburban town of Newton, where he at present resides, having increased his family by the addition of a daughter.

The Masonic history of our distinguished Brother dates from the 1st of August, 1852, when he was initiated into Masonry in Ancient York Lodge, working under Dispensation at Lowell. He was among the first of its initiates, and so warm and hearty was the interest he took in its success, and so manifest were his qualifications for future usefulness, that he soon after received the appointment of Senior Deacon, an office of only secondary importance in the working of the Ritual. The Lodge having been organized under its Charter, he was early elected its Senior Warden, and subsequently became its Worshipful Master, holding the latter office during the years 1855, '56, and part of 1857, when he was appointed Grand Marshal of the Grand Lodge by M.·. W.·. John T. Heard. The two offices being constitutionally incompatible, he resigned the office of Master of the Lodge, and continued to discharge the duties of Grand Marshal during the three years of Bro. Heard's Grand Mastership.

In December, 1859, he was appointed, by M.·. Grand Master Winslow Lewis, District Deputy Grand Master, for the Third Masonic District, and so acceptably were the duties of this important office performed by him, that in December, 1860, he received a reappointment from M.·. W.·. Grand Master Wm. D. Coolidge, and in December, 1862, was again reappointed by M.·. W.·. Grand Master Wm. Parkman, and continued to hold under this appointment until the following December, when he was elected Senoir Grand Warden of the Grand Lodge.

In 1867 he was appointed Master of Kilwinning Lodge, at Lowell, then working under Dispensation. The Lodge having received its Charter the following year, he was unanimously elected its first Worshipful Master, and became an affiliated member of it, having previously, for this purpose, dissolved his connection with Ancient York Lodges.

While Master of the former Lodge, in December, 1868, he received his first election as Grand Master of the Grand Lodge of Massachusetts, and was re-elected to the same office in 1869 and 1870— in both the latter years by the unanimous vote of his Brethren. And it is worthy of note in this connection as indicative of the conscientious fidelity with which he has fulfilled all his official Masonic duties, that he has been present at every meeting of the Grand Lodge from December, 1854, to December, 1871, with three exceptions, namely: once when detained by pressing business engagements, and twice when attending the meetings of the Grand Encampment of the United States. Such instances of devotion to duty are of too rare occurrence.

In 1853 our Brother was made a Royal Arch Mason in Mount Horeb Chapter, at Lowell, but has held no official position in Capitular Masonry. It is not, however, to be inferred from this fact, that he has, in any respect, been remiss in his duties, or neglectful of the interests of this branch of our Institution, but rather that his many and pressing labors in other fields have left him little time to cultivate this. That he has, however, faithfully and carefully studied its history, and made himself proficient in its general characteristics and Masonic importance, is amply verified by the learning and research manifest in the eloquent *Centennial Oration* delivered by him before St. Andrew's Royal Arch Chapter of Boston, in September, 1868 — a production eminently worthy of his own reputation as a Masonic scholar, and of the ancient Body before which it was pronounced.

In the spring of 1854 he received the Orders of Knighthood in the Boston Encampment of Knights Templars, and soon after united with the Sir Knights at Lowell, in a petition for the establishment of Pilgrim Encampment in that city, and was appointed its first Junior Warden. On the 10th of October, 1855, this Encampment was organized under its Charter, when our Brother was elected its first Captain General, and subsequently its Generalissimo, and, finally, its Commander. In the latter office he served during the years 1861-2-3, and contributed, by his talents and energies, to raise it to the rank it now holds, as one of the finest Bodies of its class in the jurisdiction.

Having served in the Grand Encampment of Massachusetts and Rhode Island as Junior and Senior Grand Wardens, he was, in 1860, elected its Grand Captain General, which office he held for two years, when, in 1862, he was advanced to that of Generalissimo, and in 1863 he was elected its Grand Commander, and served as such the two following years. During his administration as its Grand Commander he wrote the history of the Body, and sketched with distinguished ability and learning the introduction and early annals of the Order in the United States.

At the Seventeenth Triennial Session of the Grand Encampment of the United States, held at Columbus, Ohio, in September, 1865, he was elected Deputy Grand Master of that distinguished Body; and at its following Triennial Session, held at St. Louis in September, 1868, he was honored with its Grand Mastership. So unexceptionably and ably had he discharged the arduous and delicate duties of this high position, and so popular had been his administration of its affairs, that his Companions, representing all parts of the United States, at the late Session of the Body in Baltimore would joyfully have continued him as their cherished Commander for another term of three years; but this honor, complimentary as it was, he felt himself from personal considerations, imperatively obliged to decline.

In May, 1857, our Companion connected himself with the Ancient and Accepted Scottish Rite of Masonry, and was successively advanced in the Grand Consistory of Massachusetts, held at Boston under the authority of the Supreme Council for the Northern Jurisdiction of the United States, through all the grades of the Rite to the 32°, and immediately after united with the Brethren of the Rite at Lowell in the organization of a Lodge of Perfection and Council of Princes of Jerusalem in that city. As the chief officer of the Council, he conferred the degrees of both Bodies, with more of the beautiful and impressive ceremonies than was common at that period in any part of the jurisdiction. In 1859 he was mainly instrumental in the establishment of the Massachusetts Consistory at Lowell (now removed to Boston), over which he presided for three years, conferring in full all the more important degrees of this division of the Rite.

On the 16th of May, 1861, he was elected Sovereign Grand Inspector General, 33°, and active member of the Supreme Council, and was immediately appointed its Deputy for Massachusetts, which office he held until the union of the two contesting Councils in 1867. In this branch of Masonry, as in all its other branches, his labors have been wise, faithful, and eminently successful, and to him are the members of the Rite largely indebted for the high and commanding place it now occupies as a leading power in the Masonry of the country.

Nor have his services and talents, voluntarily rendered in behalf of our beloved Institution in all its various grades and departments, failed to command that recognition which is conspicuously their due. They have won for him eminent distinction in the Craft throughout the country, and, what is doubtless of more value and more gratifying to him personally, they have earned for him a high and honorable place in the respect and affection of his Brethren. And in this connection, it may not be out of place to mention, that he has been complimented with *Honorary Membership* in many of our oldest and most respectable Masonic organizations; among which are St. Andrew's Royal Arch Chapter and St. Bernard Commandery, of Boston; Apollo Commandery, Chicago; St. John's Philadelphia; Missouri, St. Louis, and others; and, on the Tenth Anniversary of the Union of German Freemasons, held at Darmstadt on the 23d of July, 1871, he was elected Corresponding Member of that Body and honored with its Diploma.

In politics our Brother has rarely mingled, believing that in this respect "the post of honor is a private station." The turmoils and strifes of the political arena are not agreeable to his tastes, nor consistent with his profession and literary pursuits—a conclusion to which he seems to have arrived after having served the city of his residence as a member of its Board of Aldermen for a term of two years.

As a Masonic writer and historian, our Brother occupied a high rank among the Masonic *literati* of this country. Many of the ablest essays on our national and local Masonic history, in its various branches, are the fruits of his learning and the productions of his pen. His indefatigable industry and logical acumen, as evidenced by his various and profound antiquarian investigations, have enabled him to lay before his Brethren many of the most elaborate and valuable Masonic contributions of the day. But neither the limits of this memoir, nor the time of the writer, admit of a specific enumeration of them. That must be the work of another time and another pen. And we close this brief and imperfect sketch with the perhaps unnecessary remark—unnecessary wherever he is personally known—that as a presiding officer, a courteous gentleman, and a ripe Masonic scholar, our Brother justly enjoys the love and respect of his personal friends and Masonic Brethren wherever he is known, at home or abroad.

GRAND CONCLAVE OF CANADA.

We have been favored with a copy of the annual address of Sir Knight W. J. B. Macleod Moore, Grand Prior, delivered before the Grand Conclave of the Dominion of Canada in August last. There are several points of general interest in the address, to which we should be pleased to refer were our pages not already too much crowded. The following short extracts are all that we can spare room for.

The visits of Encampments from the United States to Canada has given rise to a wish on the part of several of our fratres for a change of costume, to admit of their taking part in processions and masonic demonstrations. For my own part I cannot agree with the necessity of this change. The order of the Temple as now constituted was never intended for the public gaze, or street display, and the modern innovations of a military uniform and drill so much thought of in the United States, does not convey to my mind the dignified position we ought to assume as successors, although by adoption of our predecessors the Knights of old, and although I have no wish or intention to disparage the feelings which actuate the order in the United States, it does not follow that we should approve of or adopt their views; and however consistent may be the military undress with the cocked hat adopted by them as a memento of the dress worn by the soldiers of the revolution, it certainly is not an appropriate one for us. I am always glad to entertain and recommend any proposition for the good of the Order, or that would gratify the members, but I fail to see any good in this contemplated change about which I am in receipt of several communications. Our costume, assimilating as it does to that worn of old, is emblematical of the Order, and at the installation of an aspirant the beautiful ceremony of initiation fully explains it, — the white mantle and overcoat is to represent a pure life, with a red cross as a symbol of martyrdom

It would appear an impression is entertained by some Encampments in the United States that there are other Degrees in Masonry considered as a necessary pre-requisite to the Templar. As I have been instrumental in introducing several of those degrees and orders into Canada it may not be out of place to allude to them and state that no other degree is required for a novice of our order than that of the Royal Arch as practised in England. The Order of the Red Cross of Constantine, although a Christian one, has no connection whatever with that of the Temple, and is held under quite a separate jurisdiction. The historical notice, in the Statutes of that Order, has unintentionally been the means of disseminating a very great error, which was contradicted by a declaration from the Grand Sovereign of that Order last year, namely, that this Masonic Red Cross was the actual representative of the ancient and still existing public Order of that name, supported by a wild fiction that the Abbe Giuistiniani, who was attached to the Venetian Embassy in London, and was himself a Grand Cross, had conferred the novitiate cross on certain freemasons. It is clearly shown that this is not the case, and it merely claims to be a revised branch of the masonic brotherhood which formed part of the system of the Baron Hunde about 1750, and is the same Order as that over which the late Duke of Sussex presided from 1813 to 1845, for reception into which the degree of Master Mason is a necessary qualification.

SEMI-CENTENNIAL ANNIVERSARY
OF THE MEMBERSHIP OF R. W. CHARLES W. MOORE IN ST. ANDREW'S LODGE. OCT. 10, 1872.

[From the Boston Journal, with corrections.]

One of the most interesting events which can ever occur in the Masonic Order was commemorated in the Masonic Temple on Tremont street, Oct. tenth, it being the observance of the fiftieth anniversary of the connection of Mr. Charles W. Moore with St. Andrew's Lodge. Mr. Moore is well-known to our citizens, and especially to the Masonic fraternity throughout the country, having held nearly every office which is possible in the Order. The occasion was consequently equally gratifying to members of the Order who had the pleasure to be present, and to the recipient of the testimonial.

At an early hour in the evening the members of the Lodge, which is one of the oldest in the Order, assembled with their ladies in the reception rooms in the Temple to the number of about two hundred and were ushered into Corinthian Hall, where the first exercises occurred. As each lady entered she was given an elegant bouquet of choice flowers, and the polite colored gentleman in attendance decorated each gentleman with a fragrant "button hole bouquet." The Bible upon the altar in the centre of the hall was imbedded in choice flowers, which perfumed the air to satiety. A marble bust of Mr. Moore was very tastefully adorned with flowers and surrounded with a wreath of autumnal leaves. Above it was a bird of Paradise holding an elegant wreath just ready to fall as a crown upon his head. [The conception was a beautiful one, and the credit of it is due to the distinguished caterer of the evening, Bro. J. B. Smith.]

When the company were all within the hall it presented a beautiful appearance, the ladies being nearly all in full evening dress, and the members of the Order in regalia. Besides the latter and a few others, there were present Grand Master Sereno D. Nickerson; Percival L. Everett, D. G. M.; Charles Kimball, S. G. W.; Tracy P. Cheever, J. G. W.; John McClellan. G. Treas.; Rev. Charles H. Titus, G. Sec. as Grand Chaplain; Danl. W. Lawrence. D. D. G. M.; A. G. Smith, P. D. D. G. M.; Wm. H. Chessman, G. Marshal; together with P. G. M. Lewis, Coolidge, Parkman, C. C. Dame, Gardner, Heard and D. G. M. Wilder, Warren, and Woodbury, and P. G. W. Shepard, Dean and Salmon; P. G. Chap. Rev. Wm. R. Alger, There were also present Hon. Josiah H. Drummond, P. G. M. of Maine; Hon. Thos. Doyle, P. G. M. of Rhode Island; Hon. B. Lester Peters; P. Grand Master of New Brunswick; Hon. Heman Ely, P. G. M. Templars, Ohio, and others.

THE COMMEMORATIVE EXERCISES.

A fine orchestra, under the direction of J. Thomas Baldwin, furnished some excellent music before and during the exercises, which were opened by a fine song by the Masonic Quartette comprising Messrs. Fitz, Cook, of Ryder aud Webb.

The Grand Lodge was then received in due form, after which Mr. Moore was introduced by the Committee of Arrangements, and immediately presented by the W. Master of the Lodge, Bro. Thos. Chamberlain, to the audience, in a very complimentary manner, and was heartily greeted. He then read an address of about an hour's length, of the greatest interest to members of the Order, and which will be published in full hereafter.

After saying that the occasion on which they had assembled was of the greatest personal interest and consequent embarrassment to himself, he proceeded to speak of St. Andrew Lodge and of his life-long connection with it, He mentioned the early history of the Lodge and the position of conflict which it was called upon to take in the fierce assaults which were made upon Masonry by political intrigue and ignorant bigotry. After some personal allusions of an affecting nature he said that in February, 1822, he was proposed for degrees in Massachusetts Lodge, but business engagements calling him from the state, his initiation was transferred to Kennebec Lodge in Maine. In 1825 he started the *Masonic Mirror*, the first Masonic paper ever published, and had continued in the publishing of Masonic matter ever since, making him the oldest Masonic editor living. He referred to the severe things he had at times been compelled to utter, but said that he had never been unduly influenced by prejudice or selfish considerations. His connection with St. Andrew Lodge began fifty years ago when there were but twenty-seven members, who were as follows: Henry Fowle, Henry Purkett, Benjamin Smith, Caleb Loring, Jr., Joab Hunt, Seth Lathrop, Martin Burr, Henry Hutchinson, Zephaniah Sampson, Benjamin Ingalls, James Washburn, John James Loring, Seth Webber, Alexander Bowers, David Parker, Benjamin D. Baldwin, Alexander H. Jennings, Leonard Battell, Jonas Chickeriug, Bela Lincoln, Calvin Lane, Moses Morse, Ebenezer C. Preston, Thomas W. Phillips, Augustus Reed, Joshua Stone and Chas. W. Moore, Of this number he is the only one now living.

Mr Moore gave at considerable length many very interesting reminiscences of the gentlemen who were associated with him in 1822, when he joined the Lodge. Brother David Parker was then Worshipful Master, and one month afterward invested him (Mr. Moore) with the Jewel of his first office. In 1832, he himself was elected Worshipful Master, the circumstances leading to which he recited. It was at the time when the anti-Masonic excitement, which was started in 1826, was at its height. He detailed the circumstances of the surrender of the charter by the Grand Lodge and the contest which was had before the Legislature and the independent position in which the Masonic Order was then placed, and which it has always maintained.

The quartette (Miss Addie Ryan taking the place of Mr. Ryder,) then sang in fine style an appropriate ode written for the occasion by Dr. H. G. Clark, a member of St Andrew's Lodge. The quartette in both cases were accompanied in an admirable manner on the organ by Mr. Howard M. Dow.

We give the ode: —

MORN in the EAST! how passing fair,
  In purpling light, the day's begun!
Noon in the SOUTH! the SUN is there!
  Night in the WEST! The day is done!

As each day's morning hath its night,
  Each year its advent and decay,
Man hath his spring, and morning light;
  Then walks death's wintry way.

Sweet SPRING! still smiling throuh her tears,
  Gives place to SUMMER flowers; these all,
To AUTUMN fruits; and the ripe years
  Are hid 'neath WINTER's snowy pall!

What though his springtime long has passed!
  Still, Joshua-like, our NESTOR stands;
And, where the combat thickens fast
  Deals stalwart blows with willing hands.

With grace, his age and wisdom lent,
  How oft has this our 'sun of York'
'The winter of our discontent'
  'Made summer,' by his sage-like talk.

Breathe soft and low, oh! AUTUMN wind!
  Loiter awhile, OCTOBER sun!
That HE some tardy flowers may find,
  Ere WINTER's solstice has begun!

About three-quarters of an hour was then spent in an informal social manner, after which the company proceeded to Corinthian Hall, where the banquet occurred.

THE BANQUET.

The banquet was one of the finest which has ever been given in the Masonic Temple, and that is compliment enough. One of the pleasantest features of it was the seating of nearly all the company at small tables accommodating a half a dozen or less, and making the affair far more social than it would have been. Flowers of the most fragrant and loveliest kind adorned every table in profusion and hung in large bunches from the chandeliers, making a beautiful and graceful sight, and rendering the air almost heavy with their perfume. The substantial part of the entertainment was without a fault, the service admirable, and the whole affair reflected much credit upon Mr. Joshua B. Smith, who provided and who, by the way, was made a Mason by St. Andrew's Lodge, it being then the first instance of a colored man receiving such a mark from a Lodge of white men in this city The company sat down at the tables at about ten o'clock, and it was nearly eleven o'clock, when the speaking began.

THE SPEECHES.

Mr. Hamilton Willis was called upon to officiate as Toast Master, and proposed the first sentiment, "Our Country," which was responded to by the Band. Mr. Willis then made a brief humorous speech, and proposed the health of Grand Master Sereno D. Nickerson, who was greeted with applause as he arose. He responded to the tribute which Mr. Willis had paid to the Grand Lodge, and expressed his pleasure in representing it upon such an interesting occasion. The connection of Mr. Moore with the Grand Lodge for so many years made his presence peculiarly appropriate and as a mark of respect to him a special communication of the Grand Lodge was held this evening in order that it might be entered upon the record. After some humorous references Mr. Nickerson closed by wishing Brother Moore a prolonged and happy career.

A sentiment complimentary to Dr. Winslow Lewis was greeted with loud applause, and called up that gentleman, who made a very appropriate speech. In a reference to Mr. Moore, he likened their mutual friendship to that of Damon and Pythias, and said that although entirely different in temperament and disposition, in a forty-four years' intimacy they had never disagreed. In a very affecting way the two venerable Masons joined hands in a renewal of their friendship to the end.

A sentiment complimentary to the State of Maine called out Past Grand Master Drummond of that State, who responded in an eloquent manner. He said that it was almost impossible now to appreciate the services of such men as Mr. Moore to the Masonic Order. Although he (Mr. Moore) had not said so, it was almost wholly to him that they owed the existence of the Order. His writings had been of incalculable service to the cause of Free Masonry all over the world. He trusted that he would be long spared to continue the good work he had long done.

Mr. Willis then read a very fine letter from Rev. Dr. James D. McCabe of Maryland, who also sent a very appropriate sentiment.

The health was then proposed of Past Grand Warden John H. Sheppard, the oldest Mason present, who had been over sixty years in the Order. The venerable gentleman, appearing old only by gray hair and the fact that he had been so long a Mason, met with a hearty reception and made an eloquent response, closing by reading the following poem which was circulated in the hall, entitled a "Welcome of St. Andrew's Lodge to R. W. Charles W. Moore, on his fiftieth birthday as a Member." The poem was read in an admirable manner, and was loudly applauded: —

St. Andrew came down on a visit one night,
Where a Craftsman, bewildered for want of more light,
Was trying his key in the lock of the door,
When the Saint softly whispered: "Go, seek
Brother Moore."

For oft had he seen during fifty long years,
This Mason distinguished above all his peers,
A defender of right in the dark days of yore,
Irrepressibly firm; — well he knew
Brother Moore.

He saw in the Lodge how the Trestleboard shone,
While the Temple rose up in its beauty alone;
And touched by the genuis of ancient craft-lore,
He honored thy luminons mind,
Brother Moore.

Sir Knight of the Cross! may thy years, as they pass,
Show a good, green old age in Futurity's glass!
And at last, to its home when the spirit shall soar,
May the smile of St. Andrew greet thee,
Brother Moore!

A sentiment to "The Ladies" was responded to by Junior Grand Warden Tracy P. Cheever, in an eloquent speech of considerable length.

After music by the band the health was proposed of P. Grand Master B. Lester Peters of New Brunswick, and was heartily drank. Judge Peters was greeted and made a very fine response. He said although St. Andrew's Lodge "built better than she knew" when she received Mr. Moore as a member, she did not build better than she deserved. He brought from New Brunswick the congratulations of British Masonry to St. Andrew's Lodge in the celebration it was holding. The relations of American and British Masonry had always been of the closest and nearest character, and in New Brunswick the name of Mr. Moore was respected as the symbol of Masonic conservatism. He closed by urging an adherance to the doctrines of Masonry as laid down by Mr. Moore.

The next sentiment was complimentary to Ohio, and was responded to by Hon. Bro. Heman Ely, of that State, in a brief but appropriate manner.

The next speech was made by Mayor Doyle of Providence, R. I., who paid an eloquent tribute to Mr. Moore.

A sentiment complimentary to Hon. Marshall P. Wilder, called from that gentleman an eloquent response. He was sorry that Mr. Moore had not stopped the wheels of time one year, and then he himself would have joined in his semi-centennial celebration.

The next response was by Past Grand Master C. C. Dame, and he was ollowed by Hon. Charles Levi Woodbury, Hon. G. Washington Warren and others, continuing the festivities until about midnight, ending a memorable Masonic event.

Letters of regret for absence were received from R. W. Vincent L. Hurlburt of Chicago, Joseph D. Evans, P. G. M., of New York, Dr. J. V. C. Smith of New York, Col. George O. Carpenter of Boston, Rev. Dr.

Lambert of Charlestown, Albert G. Mackey of Washington, D. C., Theodore S. Parvin, of Iowa, Dr. A. E. Stocker of Philedelphia, and others.

The affair was one of the best managed which has ever taken place in the Temple, and for such the credit is due to the Committee of Arrangements, comprising S. H. Gregory, Samuel P. Oliver, C. J. Sherman, William Parkman and Thomas Restieaux.

Just before the conclusion of the ceremonies R. W. Bro. W. F. Salmon, of Lowell, read a fine acrostical poem, which was received with much favor, and will be published with the proceedings.

GRAND ENCAMPMENT OF THE UNITED STATES.

The most elegant, and we think we may say the most valuable volume ever issued by the Grand Encampment of the United States, or by the authority of any other body of Masonic Knights Templars of corresponding rank in any country, is that which comes to us under the unassuming title of the "Proceedings of the Grand Encampment of Knights Templars, at its Eighteenth Triennial Session at Baltimore in September 1871," of about five hundred pages. We have not been able to find time to make such an analysis of its contents as their importance entitles them to, and it must suffice therefore, for the present, to say that it opens with a well written preface by Companion Theodore S. Parvin, the Grand Recorder, under whose excellent supervision the work has been compiled. Following this are the preliminary proceedings of the session at Baltimore, the opening address of Grand Master Gardner, which has already appeared in our pages, and his Triennial Report,— the latter, with its accompanying documents, occupying about a hundred pages, and presenting the most complete, thorough and satisfactory exposition of the present condition, and much of the past history, of the body ever presented for its consideration. It should be carefully read and studied by every companion who feels an interest in the prosperity of the order. Next comes a long and interesting report and other documents of the Grand Commandery of Virginia, on the subject of a separation of that body from the Grand Encampment. Following this we have a very interesting report of R. E. James H. Hopkins to Grand Master Gardner, giving an account of his sojourn in Europe, and his observations of the workings of the Order there. The business of the session then follows in course, together with a full account of the grand parade and review which took place in public on the third day of the session, the particulars of which have already been placed before our readers.

Appended to the proceedings are biographical sketches and steel-engraved portraits of Past Grand Masters, William Blackstone Hubbard, Benjamin B. French, Henry L. Palmer and William Sewall Gardner, the latter of which we give in another place. Beautiful and appropriate Memorial tablets of Sir Knights E. G. Storer of Connecticut, Ephraim Colestock of Indiana, William C. Reas of Kentucky, A. B. Thompson of Maine, John Hews of Massachusetts, William Field of Rhode Island, G. M. Hillyer of Mississippi, L. J. Polk and John G. Worsham of Tennessee, E. H. Gill and C. A. Price of Virginia, and William E. Hanna of Maryland, are given, and the volume concludes, with "Incidents of the Week," including the banquet, drill, parade, concerts, excursions etc. etc. of the celebration. The Constitutions, Edicts, &c. make the appendix.

Great credit is due to Grand Recorder Parvin for the very elegant manner in which he has brought the work out, and the good taste displayed in its rich and varied embellishments.

SEPTEM-VIRI SEPULERI.

No good Mason will deny that the seven medical students, in the following poem by Dr. Clark, arrived at a correct "decision," when they concluded to bury instead of dissect. The Doctor has written us some gems of Masonic poesy during the past year, but none to excel this. — *Masonic Tidings.*

Northern Lights, like flaming banners
On the battlements of Heaven,
Floated over us who listened
For the clock to chime eleven,
When together at the college
Were to meet the dauntless seven.

"Och ! now, gintlemin," said Patrick—
Janitor for forty years—
"I have jist that craythur for yez
As will do ye brave, my dears—
Jist a British Navy spalpeen
Sure this quiet lad appears."

Helter-skelter, student fashion,
Quick we clambered up the flight
To the table, where our subject
Waited in the candle-light
For our polished steel to teach us
How to know ourselves aright.

Human hearts sometimes are hardened,
But the sight of death has power
Even over reckless students
At the mystic midnight hour ;
And the laugh and jest were smothered
By our footfalls in the tower.

What prolongs the solemn silence ?
Do the tapers burn too dim ?
Is the cold clay on the table
Guarded by the seraphim ?
No. But pictured on his bosom
Three great lights have vouched for him !

Long before the dawn of morning,
Seven Masons made a grave—
Seven brothers dropped acacias—
Seven voices sang a stave—
Seven prayers had reached the Master
Who alone has power to save !

And the flame that in the evening
Floated like a banner fair,
Stood transformed, in early morning,
In the fashion of a square,
God's own witness to the Craftsmen
Written on the lambent air !

BURNS AND FREEMASONRY.

Burns, beyond question, derived considerable advantages from Masonry. It is evident from the statements which he has placed on record, that it contributed greatly to his happiness in admitting him into close and intimate fellowship with the wise, intelligent, and social, and furnishing him with opportunities for enjoying the "feast of reason and the flow of soul" in the most rational and ennobling manner. It presented him, also, with one of the best fields that he could find for the improvement of his mind and the display of his talents. In the Mason's Lodge, merit and worth are sure to be appreciated, and to meet with approbation and respect. When the young and humble plowman of Lochlea joined the Lodge of Tarbolton, he was still in a great measure unnoticed and unknown ; but no sooner did he receive the stamp of Freemasonry, than he took his place with Sir John Whiteford of Ballochmyle, James Dalrymple of Orangefield, Sheriff

Wallace of Ayr, Gavin Hamilton, writer, Manchline ; John Ballantine, Provost of Ayr ; Professor Dugald Stewart, of Catrine ; Dr. John Mackenzie, of Manchline ; William Parker, of Kilmarnock ; and a whole host of Ayrshire worthies, high and low. By coming in contact with these men, his manners were refined, his intellectual energies stimulated, and his merits acknowledged and applauded. Nay, Wood, the tailor ; Mason, the publican ; Wilson, the schoolmaster ; Humphrey, the "noisy polemic ;" and all the meaner brethren, seem very soon to have discovered his high intellectual qualities, for they were not long in raising him to the second highest office in the Lodge — an office that caused him, on ordinary occasions, to occupy the Master's chair, and perform the work of initiation. In the school of the Lodge, he must, in a great measure, have acquired that coolness of demeanor, that dignity of deportment, that fluency and propriety of expression, and acquaintance with philosophy and humanity, which so astounded and electrified the sages and nobles of Edinburgh, and made his advent in the capital one of the most remarkable incidents in literary history. Instead of a clownish, bashful, ignorant rustic, the most learned and exalted citizens found that he was able and ready to take his place by their side, and that, in everything in which intellect was concerned, he was in some respects their equal, and, in others, greatly their superior.

Burns was principally indebted to Freemasonry for any gleam of prosperity that shone on his earthly pilgrimage. It was the Freemasons of Ayrshire who invited him to their tables ; who furnished him with advice ; who read his productions into fame ; and purchased and circulated the Kilmarnock editions of his poems. It was by the advice of his Brother Mason, John Ballantine, of Ayr, to whom he inscribed his poem, entitled "The Bridge of Ayr" that he repaired to Edinburgh, and not, as is generally said, by the letter of Dr. Blacklock to the Rev. George Laurie, of London, which says not one word of coming to Edinburgh ; but merely suggests the desirableness of publishing a second edition of his poems. His brother, Gilbert, expressly states that, when Mr. Ballantine heard that the Poet was prevented from publishing a second edition, from the want of money to pay for the paper, he "generously offered to accommodate Robert with what money he might need for this purpose (£27) ; but advised him to go to Edinburgh as the fittest place for publishing." When Burns, acting on this advice, set out for Edinburgh, he had not, as he himself states, a single letter of introduction in his pocket, and we would be quite at a loss to know how he was able to form so sudden an acquaintance with the nobility and literati of the Scottish capital, were we not assured, on good authority, that he owed this, in a great measure, to his appearance among his Masonic brethren. It was they who introduced him into the best circles of society; who put money in his purse to supply his wants ; who procured subscribers for the new edition of his poems; who formed his companions in his tours ; who were his chief epistolary correspondents ; who gave him accommodation in their houses ; who obtained his appointment in the excise ; and who last of all, put him in posession of a farm—the chief object of his desire. As Masons, we are proud that Robert Burns was enrolled in the ranks of our Order, and while we should strive to avoid the "thoughtless follies that laid him low and stained his name," we should at the same time endeavor to imitate his ardent zeal, his open and generous disposition, and his manly and lofty independence. — *Hunter's Lectures on Freemasonry.*

MASONIC CEREMONIES AT NORTH ADAMS, WILLIAMSTOWN AND CHICOPEE.

Greylock Lodge, at No. Adams, Mass., was constituted by the M. W. Grand Lodge, on the 1st of Oct. inst.

The new hall was first dedicated, the Lodge was then constituted, and at a later hour in the evening the Officers were publicly installed in the presence of a large number of the brethren and their ladies. At the conclusion of these ceremonies, the company repaired to the "Wilson House," where the tables were spread for supper. The Lodge has been working for about a year and a half, under Dispensation, during which time it has been so highly prospered that it has been enabled to erect for its future accommodation, a neat and convenient hall with the necessary apartments. It is composed mainly of young and enterprising brethren, under whose careful management its future prosperity will undoubtedly be secured.

The Grand Lodge was received with great cordiality and kindness by the brethren, and on the following morning were taken in carriages and escorted to the westerly end of the Hoosac Tunnel, where every attention was shown them, and such explanations given of the practical operations of that great work, as they desired or as it was thought would be of interest to them. They were also favored with a visit to the large shoe manufactory of Bro. Sampson where they were introduced into the apartments occupied by the Chinese laborers, about forty of whom are employed in the establishment. The visit was one of peculiar interest to the visitors, and we believe they all elt that the success of this singular experiment is fully secured. We understand that Mr. Sampson has made arrangements for a large increase of this class of laborers from California.

The Officers of the Lodge are as follows : —

Ashley B. Wright, W. M.
J. K. Adams, S. W.
Arthur M. Tinker, J. W.

In the afternoon of the same day, Oct. 2nd. the Grand Lodge proceeded to Williamstown, one of the most beautiful of the picturesque villages in this mountainous region, where they dedicated the new Masonic hall and constituted Williams Lodge in the presence of a large number of brethren, and in the evening, were conveyed to "Greylock Hall," a fine spacious hotel pleasantly located among the mountains of this romantic region of our state ; in the large public hall of which the Officers were duly installed. At the conclusion of this ceremony the company were escorted to the dining room where they spent a social hour. The remainder of the evening was appropriated by the ladies and younger members of the company to dancing and singing.

The present Lodge is the successor of the old Friendship Lodge located in the same town, which, through the pressure of Anti-Masonry was compelled to surrender its charter and dissolve in the year 1827. The present Lodge is composed of young and intelligent brethren, who we trust may never be subjected to the annoyances and trials their predecessors were called to endure. Their present hall is quite small, but we understand will be enlarged when occasion may require. It has been exceedingly prosperous while working under Dispensation, and it has the best wishes of the Grand Lodge for its future welfare. The officers installed were as follows : —

George Brown W. M.

Thomas Mole S. W.

Robert B. Harvie J. W.

On the following day, Oct. 3rd. M. W. Grand Master Nickerson, accompanied by several of his officers made an official visit to the brethren at Chicopee Falls, where they met in convention the Masters and Wardens and other brethren of the Lodges composing the Tenth Masonic District, under the charge of R. W. Bro. Wm. J. Sawin, D.

D. G. M. The object of this convention was the rehearsal and exhibition of the work of the Lodge, and we are happy to add that the Grand Master and the brethren accompanying him, speak of its execution in the highest terms of commendation, such as lead us to believe that it is one of the best working Districts in the Commonwealth. Such reports are most gratifying, because they indicate the great interest the brethren feel in the prosperity of their beloved institution, and their determination, at any rate, at the cost of any labor, tomaintain its purity, respectability and integrity.

THE STANDISH MONUMENT.

Miles Standish, the first military commander at Plymouth Mass., was born at Lancashire, England, about the year 1584. He having served sometime in the army in the Netherland, he settled at Leyden with Mr. Robinson's congregation, and accompanied them to Plymouth in 1620. He was there chosen Captain, or chief military commander, and rendered those important services to the colonies in their wars with the Indians, which have rendered his name historic and perpetuated his memory. He lived in Duxbury from about the year 1625, to the time of his death in 1656. He was rough and passionate as a man, but a daring and skilful soldier, and an upright magistrate. About a year since an association was formed for the purpose of erecting a monument to his memory, on what is called Captain's Hill in Duxbury, which was originally a part of his farm. It is an appropriate spot, commanding an extensive view of the ocean and surrounding country, and will ultimately, no doubt, become a place of note and public resort. On the invitation of the corporation, the corner stone of the proposed monument was laid with Masonic honors by the M. W. Grand Lodge of this Commonwealth, assisted by Plymouth Lodge of Plymouth, and Corner Stone Lodge of Duxbury, in the presence of the association, the Ancient and Honorable Artillery Company of Boston, and some thousands of spectators. The Grand Lodge was represented by the following officers.—

M. W. Grand Lodge of Free and Accepted Masons. Sereno D. Nickerson, Grand Master, P. L. Everett, Deputy Grand Master; William Parkman, Senior Grand Warden; Tracy P. Cheever, Junior Grand Warden; John McClellan, Grand Treasurer; Charles H. Titus, Grand Secretary; D. W. Lawrence, and Edward Avery, District Deputy Grand Masters; Charles W. Moore, Corresponding Secretary; Past Grand Masters Winslow Lewis, John T. Hurd, Wm. D. Coolidge, Wm. Parkman, Charles C. Dame, Wm. S. Gardner; Past Grand Wardens Gen. Wm. Sutton, Gen. S. C. Lawrence, J. H. Sheppard, E. B. Burr; Directors, Henry Endicott, George O. Carpenter; Grand Marshal, W. H. Chessman; W. S. Smith as Grand Deacon; John Viall, Grand Deacon; R. M. Field as Grand Steward; J. F. Newton as Grand Steward; Lovell Bicknell, Grand Standard Bearer; F. A. Pierce, Grand Tyler.

The Civil dignitaries present, the ceremonies, speeches, &c. of the occasion may be found in the papers of the day, for which we have no room.

The Grand Lodge was the especial guest of the Ancient and Honorable Artillery Company, from which they received every attention in the power of that body to extend to them. At the dinner table, among other speeches was a graceful and appropriate one by Grand Master Nickerson, in answer to a call upon the Grand Lodge. The day was one of the loveliest of the season, and the occasion one of the most enjoyable of its kind.

MASONIC EMBLEMS AS TRADE-MARKS

Acting Commissioner Thacher's decision in regard to symbolic trade-marks is a very just and reasonable one, and in all likelihood will be universally endorsed. A merchant of St. Louis sought to register as his trade-mark a brand in which the Masonic "square and compass" were made to do duty. Mr. Thacher, in deciding an appeal against the applicant, states that the remaining portions of the desired brand do not come within the legal definition of a trade-mark, inasmuch as they describe no person, firm or corporation, neither do they refer to the commodity to which the mark is attached. As to the Masonic emblems, the Commissioner says that the antiquity and universality of the fraternity should warrant it from the larceny of its recognized symbols, which are understood to have a definite and mystic signification. To connect these symbols with any articles of trade might justly be a matter of offence to Masons on account of their reverence for the signs employed, and equally offensive to non-Masons, many of whom are repelled by any and all tokens of secret organizations. The use of any trade-mark such as the one contemplated by the enterprising St. Louis merchant would thus provoke general ill-feeling, and the adverse decision of Mr. Thacher is to be commended accordingly.

LAYING THE CORNER STONE.

It has been asked, "why the Masonic Fraternity is selected above all other societies, to lay the corner stones of public edifices in this country." Our answer is, for two reasons :

First, because it has become a common law practice the world over ; the adoption of a custom so ancient, that the memory of man runneth not to the contrary ; a custom which prevailed centuries before modern secret societies were thought of.

Secondly, because Masonry of the present day, is but ancient operative Masonry, with the operative portion dropped, and the speculative retained. And as our ancient brethren erected the grand old works of architecture that adorn the cities of the world, and which have come down to us covered with the mold and moss of centuries, or lie in ruins, silent data, so ancient that history fails to reach back to the distant point — so in the speculative sense, the Masonic Fraternity of the present age are called upon to erect the magnificent works of modern architecture, by laying the corner stones thereof.

HASTEN SLOWLY.

"*Festina lente*," that is, "hasten slowly," were words adopted as a motto by the Emperor Titus, with the device of an anchor, a thing slow to move, and around it a dolphin, the swiftest of fishes. The same words with Terminus, the immovable god of landmarks, joined to the rapid thunderbolt, were adopted as his device by the Emperor Augustus. They teach us what we learn from the familiar axiom of "more haste the less speed," and might be appropriately assumed as a motto for every Lodge in reference to its advancement of candidates. Let the Mason who would ascend the ladder of initiation remember that, strictly speaking, a degree is something that is gradual. Let there be no unnecessary delay, for that would mark indifference ; but let there be no impetuosity of progress, because that is unaccompanied by improvement. "Hurry," says Colton, "is the apprentice of Despatch, but never learns his master's trade." If every candidate would only hasten slowly, so that progressive knowledge would precede progressive advancement in initiation, we should have no ignorant or indifferent Masons. Skilful apprentices would proceed to craftsmen, and accomplished craftsmen would in time be made intelligent Masters ; so we should have no more making of candidates by steam, and should seldom hear of Masons taking their dimits, and passing over into unaffiliation, because they had lost all interest in an association whose principles they have never learned.—

Anon.

NEW BRUNSWICK.

Consequent upon the formation of a Consistory of the 32d for the Maritime Provinces at St. John, by the Supreme Council of England, three of its Charter Members, namely, D. R. Munroe, Hugh Williams Chisholm and James Domville, M. P., were elected to the rank of Grand Inspectors General, Thirty-third Degree, and members of the Supreme Council of the Ancient and Accepted Rite of Freemasonry for England and Wales and Colonial Dependencies. At the same meeting the Supreme Council of England, held at London, appointed Robert Marshsll, Esq. 33d its representative for the Maritime Provinces. We believe that the four gentleman named are the only 33ds. in New Brunswick or Nova Scotia, the other five Inspectors General being resident in the Provinces of Ontario and Quebec.

TO SUBSCRIBERS.

The present issue completes the *thirty-first* volume of this Magazine. For reasons which it is not necessary to detail, the publication of it has been delayed beyond the usual time. The *thirty-second* volume will commence on the *first day of January next*, as a matter of convenience in keeping the accounts — but this, on the condition, *that its subscription list is increased, by the addition of new subscribers, equal to the actual expenses of publication*, NOT OTHERWISE. Now we have no desire, at present, to discontinue the publication, nor do we believe that it would be for the interest of Masonry or of our brethren in Massachusetts, to say the least, that it should be discontinued ; but if they think with us in this respect they must come forward more liberally with their subscriptions, than they have done for the last two or three years, during which time the receipts have not met the actual expenses. The suspending of the publication until the first of January, will afford them an opportunity to do this, and enable us to start off on the thirty-second volume with an assurance that we shall not be any longer held personally liable for *the actual cost of printing*. Beyond this we have little concern. Every subscriber on our books, can with very little trouble to himself, furnish at least one new subscription in addition to his own, and every Lodge in the Commonwealth can at least send us by the 20th of January next, five new subscribers, if the Secretary or some other Brother of the Lodge will take the matter in hand. In the latter case, the work will be put for the coming year, at $2.00 a volume—that is, *five* copies will be sent to *one address*, or as directed on the responsibility of the agent, for $10.00. To individual subscribers the terms will remain as now. WE HAVE DONE.

October, 1872.

MASONIC CHIT-CHAT.

NOTICE. — Letters and Communications appertaining to the business of this Magazine will hereafter be addressed to the Editor at the Masonic Temple, Boston, where he may be seen in the forenoon of every day. Secretaries of Lodges are authorized to act as Agents for the work, to whom a liberal commission will be paid. ☞ *Soliciting Agents wanted.* June 1, 1872.

DELINQUENTS. — The attention of delinquent subscribers to this Magazine, is called to the bills which have been laying for sometime unanswered in their hands.

BRO. HENRY CLAY once made use of the following beautiful argument which is well worth preserving, "If I should be misconconceived or misrepresented, the experience of a long life has taught me that the best response to misconception and misrepresentation, is the fearless and faithful discharge of duty, in all the conditions of life in which we may be placed ; the answer to traduction and calumny, is conscious rectitude and the approbation of one's own heart."

THE great central sun around which all the bright constellation of minor stars and Masonic graces revolve, is Faith in God. The great guiding star and Masonic light, as well as the chief manual of the Order, is the Holy Bible, which contains Jehovah's will to a benighted race.

— The London "Freemason" says, "The Princess Teck used the same mallet to lay the foundation stone of the new Church-school Kensington, that Sir Christopher Wren performed a similar service with for St. Paul's Cathedral, London, two hundred years ago."

THREE CHEERS FOR IDAHO ! Idaho has set an example to the Masonic world. The East is usually considered as the great source of "Light," but in this case "Light" comes from the West. A Brother writing us from Idaho, under date of August 20th, and sending us at the same time a new subscriber, with his subscription in advance, says : "Whenever we *make* a Mason in this jurisdiction, he has to subscribe to some good Masonic paper at once. We are determined that every Brother shall know what is going on in the Masonic world," This is sound doctrine ; and if it were one of the *Landmarks* of the Order, the members of the Craft everywhere would *know* Masonry as well as *be* Masons.—*Keystone.*

HYGIENIC RULES.—Never eat when much fatigued : wait unti rested. Never eat just before you expect to engage in any severe mental or physical exercise. Never eat while in a passion, or when under any great mental excitement, depressing or elevating Never eat just before taking a bath, or just before retiring at night.

HARPER'S MAGAZINE for October is a rich treasury of illustrated and miscellaneous reading. It contains contributions from Wilkie Collins, Chas. Reade, Emilio Castelar, Miss Thackeray and many other writers equally popular. The five editorial departments are well filled, and the Drawer comes to us this month with the added charm of illustrations.

To be had of A. Williams & Co., Old Corner Bookstore, Washington St. Boston. Price $400 a year.

SCRIBNER'S MONTHLY for October is a remarkable number for the variety of its articles and the profuseness of its illustrations. It opens with a poem by Mrs. Bradley ; this is followed by a ballad of Col. Hay. Then come some admirable illustrations of Tobacco Culture in the South with a descriptive article. The new volume of Scribner will contain some features of remarkable interest, Dr. Holland's new serial "Arthur Bonnicastle" will commence with the first number (November), and will continue through the year. It will be beautifully illustrated by Miss Hallock. Brete Harte will have a story running through two numbers ; there will be some capital stories by Saxe Holm, Noah Brooks, and others of our best writers.

Sold by A. Williams & Co. Booksellers, Boston. Price $4.00 a year.

CAUTION : — We perceive by a letter in the New York Courier of Sept. 21st. that a person signing himself "Harry J. Seymour 33d." dated at London, Sept. 5 has been aiding in the establishment of spurious bodies of the Ancient and Accepted Rite, in England, and denounces the regular Council there, as "poor ignorant deluders, &c." This man is so well hnown in this country, that his doings are of little acconnt here, but it may be necessary for our bodies to guard against the consequences of his spurious doings in England.